

# Journal of Religious Instruction

*Issued  
with  
Ecclesiastical Approval*

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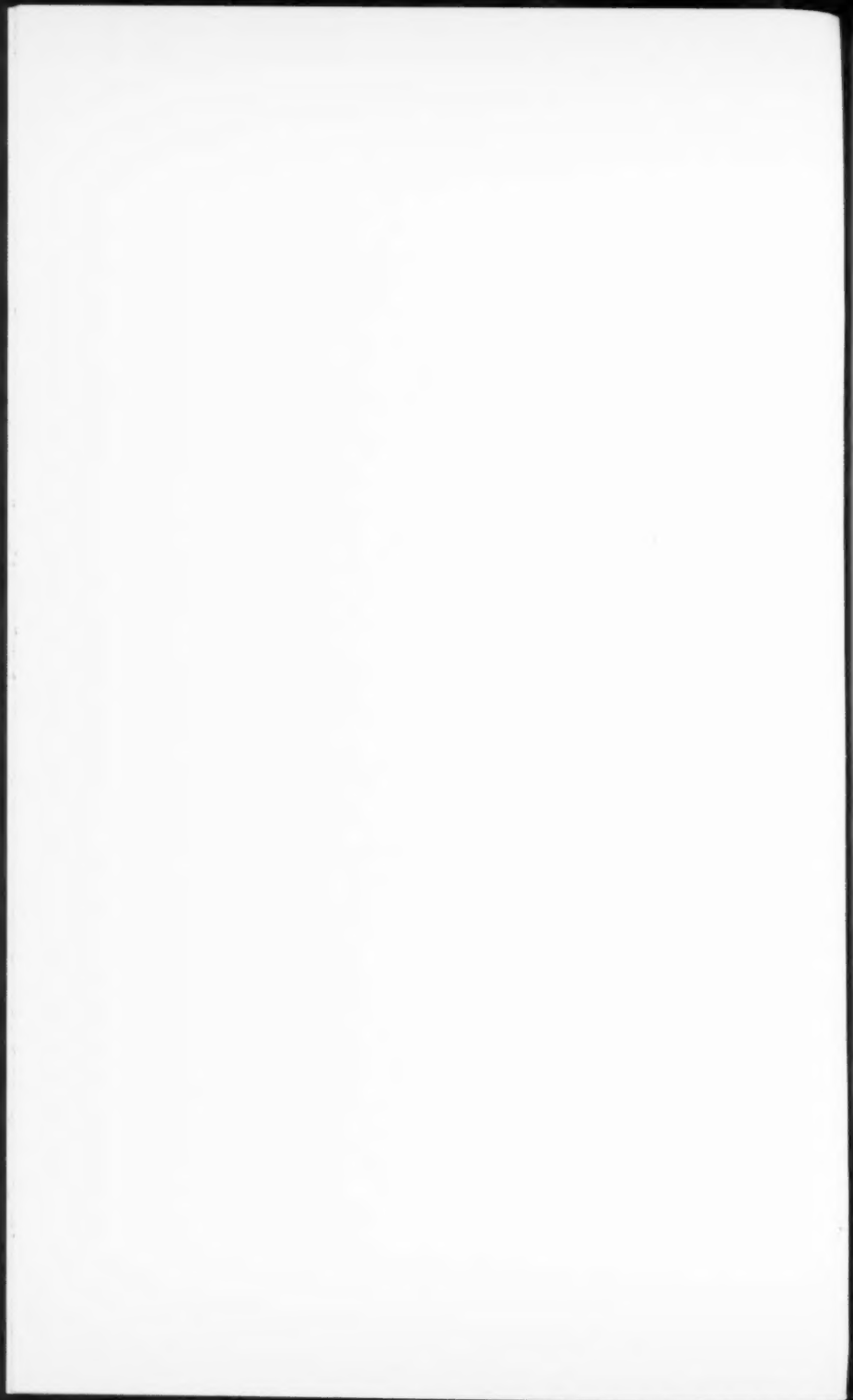
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M. J. O'CONNELL, C.M.

*Censor Deputatus.*

*Imprimatur,*

✠ MOST REV. SAMUEL A. STRITCH, D.D.

*Archbishop of Chicago.*

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## Editorial Notes and Comments

### "STANDARDIZED TESTS IN RELIGION"

At the Kansas City meeting of the National Catholic Educational Association, Reverend Austin G. Schmidt, S.J., professor of Education at Loyola University, Chicago, presented a paper entitled "Standardized Tests in Religion." We know of no one more capable of treating this subject than Father Schmidt. For this reason we are giving the following lengthy quotation from his paper that had for its purpose "the desirability of encouraging the development of standardized tests." After a very sane presentation of the use of standardized tests and their preparation, Father Schmidt continued his discussion in terms of religious instruction. He concluded his paper with the statement that the results of a standardized test "must be accepted with limitations and interpreted with caution." It is, therefore, with pleasure that we submit the following excerpts from Father Schmidt's paper to our readers:

One purpose of our religious instruction, and a necessary one, is to get pupils to remember and to comprehend certain religious truths or facts. But this outcome is only a means to an end. The ultimate purpose is to turn children into devout, contented, and zealous Catholics. These are outcomes that are not easy to measure.

A certain girl in the fourth year of a Catholic high school always receives high marks in religion. The teachers do not know that she has secretly married a non-Catholic before a justice of the peace. Sitting next to her in class is a girl who has reacted in a better way to the religious instruction of the school and who will live and die a hard-working and faithful nun. We do not have a test that will measure the moral uprightness of these two girls.

A common workingman, not any too well educated and not at all interested in theological subtleties, has a great love of his faith. "Our holy faith," he says, "is our greatest gift." We do not have any standardized test to measure an attitude such as this.

There is a Catholic orphan asylum to which people go when in need of prayers. The little children have an overwhelming faith in Jesus. They know that He is in the chapel, that He loves them individually, and that He will help them if they pray. We want our religious instruction to result in a faith such as this. We do not have any paper-and-pencil test to measure such faith.

There are ten commonly accepted outcomes of instruction that we ought to measure if we can. These are reflective thinking in its various aspects; interests, aims, and purposes; attitudes; social adjustment; creativeness; study habits and work habits; fund of vital information; appreciation; social sensitivity; and functional philosophy of life.

Upon examination all ten of these outcomes will be found to apply to religious instruction. The easiest of all to test is the seventh, fund of vital information.

The Religion Essentials Test recently developed at Loyola University is designed to measure the extent of a pupil's fund of vital information. The first step in the development of these tests consisted in making a tabulation of all the facts of dogmatic and moral theology presented in textbooks used in Grades 7 to 12. We found that there were approximately ten thousand such facts. These facts are being taught by a straight-line rather than a cyclic system; that is, pupils learn certain facts in a given year, are examined on them in June, and then pass on to other facts with no systematic provision for the repetition of facts previously learned. We felt that, if we could once establish a limited fund of vital information and present it as such, pupils would very soon come close to 100 per cent perfection in mastery of this information. We, therefore, eliminated from the ten thousand facts by means of a jury vote those that were apparently not vital, and submitted the remaining 2,187 facts to a nation-wide jury of over three hundred teachers. This jury sought to establish a first list of minimum essentials which in view of the needs and abilities of pupils could safely be accepted as constituting that irreducible fund of vital information which, if taught well, consistently repeated, and constantly insisted upon, the pupils in a typical Catholic school could be expected to learn perfectly. The vote of this jury gave us 936 minimum essentials. We then put these 936 facts in the form of objective tests, had the tests criticized by numerous theologians and teachers, tried them out with small groups, perfected them still further, and then administered them to over 45,000 children in Grades 7 to 12 representing all parts of the nation. To score the tests and tabulate the results involved scoring almost five

million test items and computing almost six thousand percentages to the third decimal place. It was then possible to rearrange the 936 items in eight forms of equal difficulty, of which Form A has been placed on the market and is being rather widely used in schools.

Credit for this work must be divided among a number of persons. Father John Ryan Gleason, of Saint Margaret Church, Chicago, did some important preliminary work. Sisters Angela, Domitilla, and Saint James, of the Sisters of Saint Joseph of Massachusetts, made the tabulation of the contents of textbooks. Sister Philemon, of the School Sisters of Notre Dame, obtained the jury vote determining the essential items. Sister Mary Loyola, of the Poor Handmaids of Jesus Christ of Donaldson, Indiana, constructed the objective tests and was responsible for the very heavy work of scoring the tests and tabulating the results.

In 1937, after years of research and experimentation, Terman and his associates published Forms L and M of the Stanford-Binet test. After two years of use this revision of our best-known individual intelligence test was found to have a number of imperfections. Although our own work was honestly and carefully done, and although the probable errors indicate that the norms are reliable, as might have been expected of norms based on over 45,000 cases, we do not doubt that the test can be still further improved.

When eventually all eight forms have been released, superintendents will complain that they cannot use the test for survey purposes because teachers know the tests and have coached the pupils on their contents. That will be precisely what we wished to bring about. It will mean, roughly speaking, that by the end of their high-school course all pupils make a perfect score on 936 truths of religion. By that time we hope to have other tests to pass which pupils must not only remember a fact but comprehend it and be able to apply it.

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## THE FIRST GRADE CHILD AND RELIGION TEXTS

The class in Religion can easily become an unhappy experience for the first grade child if the teacher insists upon using a textbook before the young learner is ready for the same. Investigations show that between ten and twenty-five per cent of all the children in the United States are unable to meet standards of reading for seven-year-old children at the end of first grade. In other words, a large number of children do not show a normal development in reading during first

grade. However, when these same children are given pre-reading helps most of them can be brought up to norms for their grade and age. Children who come from foreign-language homes, who are not physically strong, who have had a poor social background, are more in need of pre-reading helps than other children. The teacher of Religion in the first grade should be familiar with these findings. If she respects them the Religion class will not be a hard, repulsive task for the small child who is having difficulty in reading. It will become a joyous experience. The teacher will not put a textbook in the hands of these children. Instead, she will utilize various pre-reading helps in her teaching of Religion. She will employ music, verse, and dramatization, the handling of objects, and a rich variety of simple materials. She will read to these children. She will tell them stories. She will show them books with pictures. She will establish situations that require discussion. As she gives them their first formal lessons in Religion she is preparing them for the use of their first textbooks in Religion.

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#### PERMITTING STUDENTS TO LIVE AS THEY HAVE BEEN TAUGHT

Time and again this JOURNAL has decried those situations in our schools that are conducive to the development of deceit on the part of students. Recently we became familiar with the plan to take care of the examination problem at St. Joseph's College for Women in Brooklyn, New York. There, upon entering college, each student accepts the system of examinations employed. By reason of this agreement she contracts with every other girl not to cheat in examination. There, under an honor system students control examinations. We wish space would permit us to give in its entirety the



program of this college for student administration of examinations. In the Foreword to that institution's *Handbook* for students Reverend William T. Dillon, dean of the college, states that in the establishment of student government St. Joseph's College permits students to live as they had been taught to live. The following is taken from the *Handbook*:

The government of this College is nominally and theoretically in the Board of Trustees of the College. . . . That Board has been gracious enough and advanced enough to deliver all necessary control to the Faculty in things academic and disciplinary. The Faculty on its part, imbued with the loftiest motives, has in turn relinquished its control to you, reserving to itself the minima of safeguards. We confess that the easiest way would be to retain all control. We are aware that in following this plan, we are assuming much greater responsibility, since we share our rights with unpracticed minds and hands. We are consecrated to your education above all things, and that means to us not only that we teach you how to live, but that we allow you to live as we have taught you. We believe that the best laboratory for learning to live is life, and we supply you with every possible facility. You have come not into a republic but into a democracy in the best meaning of that word. We shall guide the academic life of this College, but you are at once privileged to conduct your own social existence, and to be responsible for it.

---

### PAMPHLET PROJECTS

Different methods of building up interest in pamphlet reading and pamphlet distributing are described in a new folder which has just been issued by the Pamphlet Department of The Queen's Work under the title of *Practical Pamphlet Projects* in which Alice Clarke tells how to acquire a pamphlet library, how to sponsor a pamphlet reading contest, how to organize and run a Pamphlet Sunday and gives a number of suggestions for the uses of particular pamphlets.

To help make the students pamphlet-minded and more willing to fall in with your plan to make them apostles of Catholic truth you may want to present a brief skit, *Betty Bought a Pamphlet*, to the whole student group. Both the folder and the skit may be had free of charge. Please address requests to Miss Alice Clarke, The Pamphlet Dept., The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo., or to The Faculty Adviser.

"Pamphlet Projects," *The Faculty Adviser*, Vol. III, No. 7 (March, 1940), p. 8.

# Religion in the Elementary School

## ACHIEVEMENT TEST IN NEW TESTAMENT HISTORY

### MATERIAL FOR THE UPPER GRADES

EDITOR'S NOTE: This examination is based on the New Testament Section of the *Bible History* by Rev. William L. Newton of the Catholic University, published this Spring by William H. Sadlier, 11 Park Place, New York City. In last month's issue of the JOURNAL we published an achievement test based on the Old Testament section of Father Newton's material. Father Newton's New Testament History is available in two forms as part of a *Bible and Church History* for sixth, seventh and eighth grades, and as a separate text for the seventh grade. This text, written in biographical form, is unitary in organization. Each biography has a study guide, developed with a two-fold purpose, to direct the learner (1) in assimilating the lesson; (2) in applying it to his everyday life as a child of God. Teachers will see from the following outline of Father Newton's New Testament History that the examination that follows may be used with most courses of study. Unit I—The Infant Savior: 1. Zachary and His Son, 2. Mary the Virgin Mother, 3. Joseph, the Foster-Father; Unit II—Jesus Begins His Public Life: 1. John the Baptist, 2. Jesus Begins His Mission; Unit III—Jesus Founds His Kingdom: 1. Jesus Prepares for the Kingdom, 2. The Kingdom of God; Unit IV—Jesus Instructs His Apostles: 1. Jesus in the North Country, 2. Jesus in Jerusalem, 3. The Last Journey to Jerusalem; Unit V—The Death and Resurrection of Jesus: 1. The Death of Jesus, 2. His Resurrection; Unit VI—The Spread of the Kingdom of God: 1. Simon Peter, 2. Paul, the Apostle of the Gentiles, 3. John, the Beloved Disciple, 4. Mary, Our Mother.

### I

Answer Yes or No

—125 points—

1. Was Herod a Jew? \_\_\_\_\_
2. Did Herod like the Jews? \_\_\_\_\_
3. Had the Jews ever been told that God Himself would be their Savior? \_\_\_\_\_
4. Did the Jews know that the Messiah would redeem men from their sins? \_\_\_\_\_
5. Was Nazareth in Judea? \_\_\_\_\_

6. Had Mary promised always to remain a virgin? \_\_\_\_\_
7. Was Palestine a part of the Roman Empire? \_\_\_\_\_
8. Was Jesus born in a stable? \_\_\_\_\_
9. Did the world expect the Savior to be born in poverty? \_\_\_\_\_
10. Were the Magi present when Jesus was born? \_\_\_\_\_
11. Did Simeon tell Mary that Jesus would have no enemies? \_\_\_\_\_
12. Were the rich people of Bethlehem the first to receive the glad news of Jesus' birth? \_\_\_\_\_
13. Were the Jews the only people who were looking for the Savior of the human race? \_\_\_\_\_
14. Was the birth of Jesus made known to the people outside of Palestine? \_\_\_\_\_
15. Had the prophets made known that the Messiah would be born in Bethlehem? \_\_\_\_\_
16. Did St. Joseph ask questions when he was told to do things? \_\_\_\_\_
17. Did the Holy Family settle in Bethlehem upon their return from Egypt? \_\_\_\_\_
18. Did Mary know that her Son was the Savior of the world? \_\_\_\_\_
19. Did Mary's neighbors in Nazareth know that her Son was the Son of God? \_\_\_\_\_
20. Did Jesus live His "hidden life" until he was about thirty years of age? \_\_\_\_\_
21. Did John the Baptist tell the people to do penance for their sins? \_\_\_\_\_
22. Did Jesus prepare the people for the lessons He was to teach them? \_\_\_\_\_
23. Was Jesus tempted by the devil? \_\_\_\_\_
24. Did some of the Jews think that John the Baptist was the Messiah? \_\_\_\_\_
25. Did John the Baptist know Jesus personally? \_\_\_\_\_
26. Did John point out Jesus as the Messiah? \_\_\_\_\_
27. Did John feel bad when his disciples left him to follow Jesus? \_\_\_\_\_
28. Did Jesus work miracles to strengthen the faith of the apostles? \_\_\_\_\_

29. Were the Jewish priests friendly to Jesus? \_\_\_\_\_
30. Did Jesus tell the people that He was the Son of God at the beginning of His public life? \_\_\_\_\_
31. Did the scribes and Pharisees like Jesus? \_\_\_\_\_
32. Did Jesus teach that men must believe all His message if they wished to be saved? \_\_\_\_\_
33. Was the part of Palestine near Jerusalem called Galilee?  
\_\_\_\_\_
34. Was Jesus put to death in Jerusalem? \_\_\_\_\_
35. Did Jesus make Himself known in Samaria? \_\_\_\_\_
36. Was Jesus patient with those He instructed? \_\_\_\_\_
37. Were the people of Judea more friendly to Jesus than the people of Galilee? \_\_\_\_\_
38. Did Jesus ever preach in the synagogues? \_\_\_\_\_
39. Did Jesus work miracles to increase the faith of those He instructed? \_\_\_\_\_
40. Was Matthew the apostle a fisherman? \_\_\_\_\_
41. Was Jesus too busy to pray during the years of His public life? \_\_\_\_\_
42. Did the Pharisees try to keep Jesus from preaching?  
\_\_\_\_\_
43. Did Jesus show that He had power really to forgive sins? \_\_\_\_\_
44. Did Jesus preach that the kingdom of God was at hand?  
\_\_\_\_\_
45. Did the scribes and Pharisees work miracles? \_\_\_\_\_
46. Did the scribes and Pharisees criticize Jesus and His disciples for not fasting? \_\_\_\_\_
47. Did the leaders of the Jews accuse Jesus of breaking the Sabbath? \_\_\_\_\_
48. Was Jesus in Jerusalem when He first made known that He was the Son of God? \_\_\_\_\_
49. Did Jesus conceal from the Pharisees that He was the Son of God? \_\_\_\_\_
50. Were the leaders of the Jews happy to hear Jesus say that He was the Son of God? \_\_\_\_\_
51. Did the leaders of the Jews wish to believe that Jesus was the Son of God? \_\_\_\_\_

52. Did the Pharisees encourage Jesus as He preached to the people? \_\_\_\_\_
53. Did Jesus explain to the Jews how the members of the kingdom of God must live? \_\_\_\_\_
54. Was the kingdom of God promised by the prophets in the Old Law? \_\_\_\_\_
55. Did Jesus prepare His listeners for false prophets who would try to spread evil and wrong teachings among them? \_\_\_\_\_
56. Did Jesus use parables in explaining the kingdom of God to the people? \_\_\_\_\_
57. Did the people always understand the parables that Jesus told? \_\_\_\_\_
58. Were the people afraid as they listened to Jesus? \_\_\_\_\_
59. Did Jesus have enemies? \_\_\_\_\_
60. Did people even mock at our Lord? \_\_\_\_\_
61. Did the people know that Jesus had the power to give life? \_\_\_\_\_
62. Did the Pharisees try to destroy the faith of the people in Jesus? \_\_\_\_\_
63. Did all the people who followed Jesus remain faithful to Him? \_\_\_\_\_
64. Was our Lord's message about the kingdom of God only for a chosen few? \_\_\_\_\_
65. Did our Lord give the apostles power to work miracles? \_\_\_\_\_
66. Did the apostles preach during Christ's life on earth? \_\_\_\_\_
67. Did the people ever try to make Jesus their King? \_\_\_\_\_
68. Did our Lord cure all who came to Him? \_\_\_\_\_
69. Did all the people believe Jesus when He told them that the bread He would give them would be His own body and blood? \_\_\_\_\_
70. Did our Lord show love for the poor as well as for the suffering? \_\_\_\_\_
71. Did our Lord work miracles only for the Jews? \_\_\_\_\_

72. Did our Lord multiply the loaves and fishes more than once? \_\_\_\_\_
73. Did the apostles always know that Jesus was God?  
\_\_\_\_\_
74. Did Jesus teach that the Church could not make a mistake? \_\_\_\_\_
75. Did Jesus teach that the Church would last 'til the end of time? \_\_\_\_\_
76. Is the Church the kingdom of God on earth? \_\_\_\_\_
77. Did the apostles like to hear Jesus say that He would be put to death? \_\_\_\_\_
78. Did our Lord tell His apostles that He was establishing an earthly kingdom? \_\_\_\_\_
79. Did our Lord tell the people that those who followed Him would have an easy time? \_\_\_\_\_
80. Did Jesus tell the apostles that He would be betrayed into the hands of His enemies? \_\_\_\_\_
81. Did Jesus teach that even man's enemies are his neighbors? \_\_\_\_\_
82. Did Jesus teach that God always answers the prayers of those who believe? \_\_\_\_\_
83. Did Jesus lose patience with the leaders of the Jews who refused to believe and who plotted to put Him to death? \_\_\_\_\_
84. Did Jesus tell His followers to beware of riches?  
\_\_\_\_\_
85. Did the apostles understand when Jesus told them that He would rise from the dead on the third day? \_\_\_\_\_
86. Did Judas keep away from Jesus after he told the leaders of the Jews how they could arrest our Lord?  
\_\_\_\_\_
87. Did the Passover supper recall to the Jews the time they entered the Promised Land? \_\_\_\_\_
88. Did Jesus institute the Holy Eucharist on the day He entered Jerusalem in triumph? \_\_\_\_\_
89. Did Jesus tell the apostles that they should be willing to die for one another? \_\_\_\_\_
90. Was Jesus ever sad? \_\_\_\_\_

91. Did the apostles go with Jesus when He was seized by the servants of the high priest? \_\_\_\_\_
92. Did Jesus answer the charges made against Him by the leaders of the Jews? \_\_\_\_\_
93. Did Jesus answer the high priest when he asked if our Lord was the Son of God? \_\_\_\_\_
94. Did Pilate like the Jews? \_\_\_\_\_
95. Did the Jews like Pilate? \_\_\_\_\_
96. Did Pilate try to release Jesus? \_\_\_\_\_
97. Did Jesus tell Pilate that His kingdom was of this world? \_\_\_\_\_
98. Were there many sound spots left on our Lord's body after He had been scourged? \_\_\_\_\_
99. Did Pilate finally announce that Jesus should die? \_\_\_\_\_
100. Did Jesus fall under the weight of the cross? \_\_\_\_\_
101. Did Jesus die as soon as He was nailed to the cross? \_\_\_\_\_
102. Was Mary the Mother of Jesus at the foot of the cross? \_\_\_\_\_
103. Was Jesus preserved from feeling the terrible sufferings of a crucifixion? \_\_\_\_\_
104. Did Jesus die on a Thursday? \_\_\_\_\_
105. Were the apostles full of courage after the death of Jesus? \_\_\_\_\_
106. Did the apostles believe the ho'y women when they brought word that Jesus was risen? \_\_\_\_\_
107. Did the apostles believe Mary Magdalen when she told them she had seen Jesus? \_\_\_\_\_
108. Were the apostles afraid when Jesus appeared to them? \_\_\_\_\_
109. Were the apostles happy when they understood that it was Jesus? \_\_\_\_\_
110. Did Jesus appear to the apostles more than once after His resurrection? \_\_\_\_\_
111. Did Jesus command the apostles to convert the world? \_\_\_\_\_
112. Did Jesus make Peter the head of the Church? \_\_\_\_\_

113. Did the Holy Ghost come upon the apostles on the day Jesus ascended into heaven? \_\_\_\_\_
114. Were the disciples changed after they were filled with the Holy Ghost? \_\_\_\_\_
115. Did the Church spread rapidly? \_\_\_\_\_
116. Were the leaders of the Jews angry when Peter and John preached about Jesus? \_\_\_\_\_
117. Were the apostles free from persecution after the death of Jesus? \_\_\_\_\_
118. Did the apostles preach only to the Jews? \_\_\_\_\_
119. Was Peter bishop of Rome? \_\_\_\_\_
120. Did Peter rule the entire Church? \_\_\_\_\_
121. Was Paul one of the twelve apostles? \_\_\_\_\_
122. Did Paul labor especially for the conversion of the Jews? \_\_\_\_\_
123. Was St. John the first of the apostles to die? \_\_\_\_\_
124. Did all the apostles suffer for the name of Jesus? \_\_\_\_\_
125. Was St. John the only apostle who stood by the cross when Jesus died? \_\_\_\_\_

## II

*Fill in the missing words*

—76 points—

1. Joseph, like Mary, was of the tribe of \_\_\_\_\_ and of the family of \_\_\_\_\_.
2. The name Jesus means "\_\_\_\_\_."
3. John the Baptist was the son of \_\_\_\_\_ and \_\_\_\_\_.
4. The work of John the Baptist was to \_\_\_\_\_ the way for the Messias.
5. Jesus worked miracles to strengthen the \_\_\_\_\_ of His disciples.
6. Jesus worked His first public miracle at the request of \_\_\_\_\_.
7. The \_\_\_\_\_ thought themselves better than others; they were very strict.
8. The \_\_\_\_\_ studied the Law and acted as teachers of the people.



9. After Jesus had prepared the Jews for His message, He told them that He was the \_\_\_\_\_ of God.
10. Jesus told the Jews He had come into the world to \_\_\_\_\_ mankind.
11. Jesus told the leaders of the Jews that they should know that He was the Son of God because of His \_\_\_\_\_ and because He was the promised \_\_\_\_\_.
12. Jesus told the Jews that men must \_\_\_\_\_ in Him to be saved.
13. Jesus selected \_\_\_\_\_ men from among His disciples to go forth in a special way to tell the people about His kingdom.
14. In the Sermon on the Mount Jesus told about the kingdom of God and how men must \_\_\_\_\_ who become members of it.
15. Jesus said that men must be \_\_\_\_\_ in spirit to become members of His kingdom. This means they must think more of the things of God than of the things of this \_\_\_\_\_.
16. Members of the kingdom of God must do to \_\_\_\_\_ as they would have \_\_\_\_\_ do to \_\_\_\_\_.
17. The \_\_\_\_\_ were little stories that Jesus told to help the people understand the lessons He taught.
18. Jesus made \_\_\_\_\_ the head of His Church.
19. Jesus told the people that anyone who would follow Him must take up his \_\_\_\_\_ every day.
20. Jesus told His apostles that whoever desired to be the first must make himself the \_\_\_\_\_ of all and the \_\_\_\_\_ of all.
21. Our Lord told His apostles that it is God's will that not a single soul shall be \_\_\_\_\_.
22. Jesus made it very clear to His followers that they must \_\_\_\_\_ those who have sinned against them or offended them.
23. Jesus told the Jews that He was the Good Shepherd who would give up His \_\_\_\_\_ for His sheep.

24. Jesus said that the greatest commandment was to "\_\_\_\_\_ the Lord thy God with thy whole heart and with thy whole soul and with all thy \_\_\_\_\_, and with all thy mind; and thy \_\_\_\_\_ as thyself."
25. Jesus taught the apostles the prayer we call the "\_\_\_\_\_"; it is the most perfect of all prayers.
26. Our Lord told the parable of the \_\_\_\_\_ that the people would understand how anxious the heavenly Father is to have sinners turn from their evil ways.
27. In speaking about divorce Jesus said: "What God has joined together, let no man put \_\_\_\_\_."
28. On the Sunday before He died Jesus entered Jerusalem in \_\_\_\_\_.
29. Our Lord told the apostles that every man, at his death, will be \_\_\_\_\_ by God.
30. Jesus made the apostles priests when He said to them at the Last Supper: "\_\_\_\_\_."
31. After the Last Supper Jesus gave His apostles the great commandment of \_\_\_\_\_.
32. Our Lord told the apostles that the world would \_\_\_\_\_ them as it had \_\_\_\_\_ Him.
33. After the Last Supper Jesus promised to send the apostles the \_\_\_\_\_ who would strengthen them and be with them always.
34. When Jesus was about to leave the apostles He told them that although He would not be with them in the flesh, He would be closely \_\_\_\_\_ to them.
35. Judas betrayed Jesus with a \_\_\_\_\_.
36. The leaders of the Jews had many who gave \_\_\_\_\_ witness against Jesus.
37. Jesus said that He was a \_\_\_\_\_, but that His kingdom was not of this world.
38. The Gospels tell that Jesus spoke \_\_\_\_\_ times during the three hours He hung on the cross.
39. As He hung on the cross Jesus said: "Father, \_\_\_\_\_ them, for they know not what they do."
40. The apostles did not \_\_\_\_\_ that Jesus said He would rise again on the third day.

41. After His \_\_\_\_\_ Jesus gave the apostles His final message for the world.
42. Jesus said to the apostles: "Receive the Holy Ghost. Whose sins you shall \_\_\_\_\_, they are \_\_\_\_\_ them. And whose sins you shall \_\_\_\_\_, they are \_\_\_\_\_."
43. Jesus also said: "Going, therefore, teach \_\_\_\_\_ nations, baptizing them in the name of the \_\_\_\_\_, and of the \_\_\_\_\_, and of the \_\_\_\_\_."
44. Jesus said: "Behold I am with you \_\_\_\_\_ days, even to the consummation of the world."
45. Jesus made Peter the \_\_\_\_\_ of the apostles.
46. Jesus ascended into heaven on the \_\_\_\_\_ day after His resurrection.
47. Before He ascended into heaven Jesus told the apostles to remain in Jerusalem until the \_\_\_\_\_ came to them.
48. On Pentecost Day Peter preached to the Jews (1) that Jesus was the \_\_\_\_\_ of God, (2) that He had \_\_\_\_\_ for their sins, (3) that He had \_\_\_\_\_ again from the dead, (4) and only in Him could they hope for \_\_\_\_\_.
49. When the leaders of the Jews threatened Peter if he again preached the name of Jesus, Peter said: "We will obey \_\_\_\_\_ rather than you."
50. Paul worked especially for the conversion of the \_\_\_\_\_.
51. Paul wished all Christians to understand how closely they were \_\_\_\_\_ with our Lord in the Church.
52. Paul often talked about the "\_\_\_\_\_ of Christ." Jesus is the \_\_\_\_\_, and we are the \_\_\_\_\_ of this body.
53. The body receives its life from the \_\_\_\_\_ which dwells in the Church.
54. The virtue of which St. Paul spoke most frequently was \_\_\_\_\_.
55. St. John's principal work was to teach the Christians how to \_\_\_\_\_ God and one another.

## III

—24 points—

*After each of the following, write the names of those described.*

1. The priest whose son prepared the way for the Messiah. \_\_\_\_\_
2. The angel who made known that John would go before the Messiah and prepare the way for Him. \_\_\_\_\_
3. The mother of St. John the Baptist. \_\_\_\_\_
4. The old man who had been praying for the coming of the Messiah and who recognized Jesus when Mary and Joseph took Him to the temple. \_\_\_\_\_
5. The ruler who ordered the Massacre of the Holy Innocents. \_\_\_\_\_
6. The patron of a happy death. \_\_\_\_\_
7. Of him Jesus said, "no greater man had ever been born." \_\_\_\_\_
8. Greeted by the angel Gabriel as "full of grace." \_\_\_\_\_
9. Protector of Mary and Jesus, a man of perfect obedience. \_\_\_\_\_
10. A leader of the Jews who went to Jesus during the night that other leaders would not see him. \_\_\_\_\_
11. An apostle who was the son of Zebedee and the brother of John, another apostle. \_\_\_\_\_
12. A collector of taxes who was looked down upon by the Jews but whom Jesus called to be an apostle. \_\_\_\_\_
13. A leader of the Jews whose daughter was brought back to life by Jesus. \_\_\_\_\_
14. The apostles whom Jesus permitted to see His glory at the time of the transfiguration. \_\_\_\_\_
15. The man at whose tomb Jesus wept and then brought back to life. \_\_\_\_\_
16. The blind man who cried out to Jesus: "Lord, that I may see!" \_\_\_\_\_
17. The Roman governor who condemned Jesus to death. \_\_\_\_\_
18. The apostle to whom Jesus entrusted the care of His mother. \_\_\_\_\_

19. The holy woman to whom Jesus appeared on the morning of His resurrection. \_\_\_\_\_
20. The disciple of St. Peter who wrote one of the Gospels. \_\_\_\_\_
21. The apostle who said, "My Lord and My God," when Jesus proved to him that He had really risen from the dead. \_\_\_\_\_
22. The apostle to whom Jesus said, "Feed My lambs." \_\_\_\_\_
23. At first an enemy of the Church, but Jesus made him a great missionary. \_\_\_\_\_
24. The last of the apostles whose message was always Love. \_\_\_\_\_

#### IV

—25 points—

*Before each one of the following sentences, give the names of those whose words are quoted.*

- \_\_\_\_\_ 1. "Blessed are thou among women."
- \_\_\_\_\_ 2. "My soul doth magnify the Lord."
- \_\_\_\_\_ 3. "Go to Bethlehem and find out where the child is. . . . bring me word so that I also may go and worship Him."
- \_\_\_\_\_ 4. "Behold the Lamb of God who takes away the sins of the world."
- \_\_\_\_\_ 5. "What would you have me to do?"
- \_\_\_\_\_ 6. "Unless you eat my flesh and drink my blood you cannot have life in you."
- \_\_\_\_\_ 7. "You are Christ the Son of the living God."
- \_\_\_\_\_ 8. "Before Abraham came to be, I am."
- \_\_\_\_\_ 9. "If you had been here, our brother would not have died."
- \_\_\_\_\_ 10. "How hard it is for the rich to enter heaven."

- \_\_\_\_\_ 11. "Jesus, son of David, have mercy on me!"
- \_\_\_\_\_ 12. "That should have been sold and the money given to the poor."
- \_\_\_\_\_ 13. "Although I should die with you, I will not deny you."
- \_\_\_\_\_ 14. "Tell us if you are Christ, the Son of the blessed God."
- \_\_\_\_\_ 15. "I do not know this man of whom you speak."
- \_\_\_\_\_ 16. "Behold the man!"
- \_\_\_\_\_ 17. "I thirst."
- \_\_\_\_\_ 18. "Father, forgive them, for they know not what they do."
- \_\_\_\_\_ 19. "Lord, remember me when you shall come into your kingdom."
- \_\_\_\_\_ 20. "My Master!"
- \_\_\_\_\_ 21. "Fear not, it is I." ..
- \_\_\_\_\_ 22. "Yes, Lord, You know that I love You."
- \_\_\_\_\_ 23. "Lord Jesus, receive my spirit. Lay not this sin to their charge."
- \_\_\_\_\_ 24. "Lord, what will You have me to do?"
- \_\_\_\_\_ 25. "He who does the will of My Father in heaven, he is my brother and sister and mother."

## SCORE

I.....	125
II.....	76
III.....	24
IV.....	25
<hr/>	
Total.....	250

## KEY

## I

1. No	23. Yes	45. No	66. Yes	87. No	108. Yes
2. No	24. Yes	46. Yes	67. Yes	88. No	109. Yes
3. Yes	25. No	47. Yes	68. Yes	89. Yes	110. Yes
4. Yes	26. Yes	48. Yes	69. No	90. Yes	111. Yes
5. No	27. No	49. No	70. Yes	91. No	112. Yes
6. Yes	28. Yes	50. No	71. No	92. No	113. No
7. Yes	29. No	51. No	72. Yes	93. Yes	114. Yes
8. Yes	30. No	52. No	73. No	94. No	115. Yes
9. No	31. No	53. Yes	74. Yes	95. No	116. Yes
10. No	32. Yes	54. Yes	75. Yes	96. Yes	117. No
11. No	33. No	55. Yes	76. Yes	97. No	118. No
12. No	34. Yes	56. Yes	77. No	98. No	119. Yes
13. No	35. Yes	57. No	78. No	99. Yes	120. Yes
14. Yes	36. Yes	58. No	79. No	100. Yes	121. No
15. Yes	37. No	59. Yes	80. Yes	101. No	122. No
16. No	38. Yes	60. Yes	81. Yes	102. Yes	123. No
17. No	39. Yes	61. Yes	82. Yes	103. No	124. Yes
18. Yes	40. No	62. Yes	83. No	104. No	125. Yes
19. No	41. No	63. No	84. Yes	105. No	
20. Yes	42. Yes	64. No	85. No	106. No	
21. Yes	43. Yes	65. Yes	86. No	107. No	
22. Yes	44. Yes				

## II

1. Juda, David	21. lost	40. remember
2. Savior	22. forgive	41. resurrection
3. Zachary, Elizabeth	23. life	42. forgive, forgiven
4. prepare	24. love, strength	retain, retained
5. faith	neighbor	43. all, Father, Son
6. Mary (His Mother)	25. Our Father	Holy Ghost
7. Pharisees	26. Prodigal Son	44. all
8. scribes	27. asunder	45. prince
9. Son	28. triumph	46. fortieth
10. save	29. judged	47. Holy Ghost
11. miracles, Messiah	30. Do this in com-	48. Son, died, risen
12. believe	memoration of	salvation
13. twelve	Me	49. God
14. live	31. love	50. Gentiles
15. poor, world	32. hate, hated	51. united
16. others, others, them	33. Holy Ghost	52. body, head, members
17. parables	34. united	53. Holy Ghost
18. Peter	35. kiss	54. charity
19. cross	36. false	(brotherly love)
20. last, servant	37. king	55. love
	38. seven	
	39. forgive	

## III

- |                                 |                   |                    |
|---------------------------------|-------------------|--------------------|
| 1. Zachary                      | 9. Joseph         | 17. Pilate         |
| 2. Gabriel                      | 10. Nicodemus     | 18. John           |
| 3. Elizabeth                    | 11. James         | 19. Mary Magdalene |
| 4. Simeon                       | 12. Matthew       | 20. Mark           |
| 5. Herod                        | 13. Jairus        | 21. Thomas         |
| 6. St. Joseph                   | 14. Peter, James, | 22. Peter          |
| 7. John the Baptist             | John              | 23. St. Paul       |
| 8. Mary, the Mother<br>of Jesus | 15. Lazarus       | 24. St. John       |
|                                 | 16. Bartimeus     |                    |

## IV

- |                     |                   |                    |
|---------------------|-------------------|--------------------|
| 1. Gabriel          | 10. Jesus         | 17. Jesus          |
| 2. Mary             | 11. Bartimeus     | 18. Jesus          |
| 3. Herod            | (the blind man)   | 19. The good thief |
| 4. John the Baptist | 12. Judas         | 20. Mary Magdalene |
| 5. Jesus            | 13. Peter         | 21. Jesus          |
| 6. Jesus            | 14. Annas         | 22. Peter          |
| 7. Peter            | (the high priest) | 23. Stephen        |
| 8. Jesus            | 15. Peter         | 24. Paul           |
| 9. Mary and Martha  | 16. Pilate        | 25. Jesus          |

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 WHAT IS WRONG WITH OUR SCHOOLS?

The school day, in every classroom, could be opened with two or three minutes of spiritual reading dealing with the beauty of child virtues—of obedience, of kindness, of honesty, of charity, of truthfulness. If these were presented both in their own attractiveness and from the viewpoint of God, Whom the little one is being cultivated to love dearly, would the average child have a sin problem? And would not the Catechism lessons dealing with these and other virtues be so much more easily understood?

It would help if a "resolution for the week" relating to some child virtue were displayed on the blackboard of every classroom, and if one minute of "particular examen" were conducted in relation to it at the end of the school day. If the child gathers a first impression that God is only a severe Master, Who is concerned only about blind obedience to His "must" legislation, it will not likely grow up in His love nor become enthusiastic about promoting His cause.

By Most Rev. John F. Noll, D.D., *What is Wrong with Our Schools?* pp. 11-12.



## RETREATS FOR BOY SCOUTS

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The Scout movement was brought to America through the influence of a good turn. A Boy Scout in London, when asked for directions by an American business man, not only gave the desired information to the stranger but took him to his destination. The boy might have been content to say: "Go two squares this way, and then three to the left, and you can't miss it," but he knew how hard it would be to follow oral directions in a London fog, and so he did what a Scout must do every day, he did a good turn, and as the Scout Law requires, refused to accept any pay for it. The business man was deeply impressed, and as a result, Scouting came to America.

The Scout Law prescribes that a Scout must not only perform the daily good turn but must be: trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent. Each of these virtues is the object of one of the twelve Scout Laws. The Scout Oath promises: "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

In these principles we have an excellent ground on which to start character formation. If a Scout could be induced to live up to all these principles on a supernatural basis, he would not merely be a splendid American, but a saint in the making.

Many high ecclesiastical authorities have not merely approved but have highly praised the Boy Scouts as an

instrument for character formation. To give but one quotation, from our late Holy Father, Pope Pius XI:

And the greater will be your vigor, your strength, and your nobility of character in later years, the more faithfully you attend now to your ideals and your duties as Catholic Boy Scouts, the more faithfully you continue to place the spiritual above the material and to subject the material to the spiritual, and the more completely you place the thought of God and the lessons of the Faith, above all other thoughts and above all other lessons.<sup>1</sup>

It is a commonplace in theology that the supernatural builds on the natural: grace does not supersede, but perfects nature. Hence the Scout movement offers an excellent basis of natural virtue on which we may build the supernatural.

Retreats for Boy Scouts, as conducted in the Archdiocese of Dubuque, would seem to have correlated ideally the supernatural with the natural and hence might serve as an object lesson to priests and teachers elsewhere.

The first Scout retreats in the Dubuque area were given in the summer of 1933 at the Trappist Monastery near Dubuque. Three retreats were given there with an enrollment of 98 boys. These first retreats were not deemed entirely successful, and hence at the suggestion of a Scoutmaster, the retreats of the following year were held in a regular Scout camp, at Camp Burton, located in a tract of virgin woodland, well off of the main roads and about fifteen miles north of Dubuque. The same summer, retreats were also given in three other Scout camps in the Archdiocese. It was found that more than 70 boys could not be handled satisfactorily, while from 40 to 50 boys was the ideal number. In accordance with the experience, the number is now limited to 50 boys for each three-day period. To date, in the Dubuque area, 43 retreats have been given, with a total attendance of 2,277 boys.

The advantages of holding such retreats in camps are obvious. The chance for an outing is an incentive for the boys to attend, and the moderated program is suited well to boys of Scout age (regularly from twelve to fifteen years of age). Just as a priest, when in a nervous mood, might find it much

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<sup>1</sup>Quoted in *Scouting for Catholics* issued by the Catholic Committee on Scouting, 2 Park Avenue, New York, N. Y.

easier to say the office well while walking, so here the physical outlets for energy make for spiritual receptivity.

The staff required consists of a retreatmaster, two or three seminarians, and a regular camp staff, which includes a scoutmaster or executive, an engineer, a lifeguard for swimming, a cook, and her assistant.

The retreatmaster and the seminarians serve without any financial compensation. This rule is made to insure that only those who have a real interest in the work will take part. It is gratifying to report that priests are very eager to give these retreats, and there is a waiting list of available retreatmasters. During the forty-three retreats given to date, only ten different retreatmasters have served. One young priest, ordained but a year before, gave up a week's vacation in order to give a retreat and spent the first half of the week at the Trappist Monastery near Dubuque in preparation.

The fact that the retreatmaster and seminarians serve without pay makes it possible to have these retreats at a very low cost to each boy making the retreat. The fee varies from \$2.50 to \$3.75 for each boy. It is barely enough to pay for the use of the camp, for food, and the small salaries asked by the Scout officials who make up the regular camp staff. Naturally, the smaller the group of boys, the higher must be the fee for each.

The retreatmaster gives all conferences. There are two in the morning, one in the afternoon, and one in the evening. If weather permits, these are held out of doors, and boys are allowed to make themselves comfortable on the grass. The evening conference is always given at a campfire, either out of doors, or in a large cabin, depending on the weather. The conferences are given in informal style, stressing both the natural and the supernatural motives of conduct, and making full use of the inherent advantages of the Scout movement. The talk to the boys are chiefly stories with moral lessons. Stories from real life abound, such as the story of the good turn that brought Scouting to America. The "Good Turn" stories, and there are usually several, teach the boys that their rank in Scouting means little if they do not live up to this practice of the daily good turn.

The stories, however, are not confined to Scouting experience, but are suited to the boys' general field of interest. The writer, who attended these retreats as a seminarian, was much impressed by many of these stories, and cannot forego the pleasure of retelling one story used in a conference on Holy Communion.

Some missionaries to this country had visited a tribe of Indians and prepared them sufficiently so that they could receive their first Holy Communion. When the time came for the priests to leave, the whole tribe begged the missionaries to return soon. They promised to do this in the next spring. Accordingly, when the first signs of spring appeared, the Chief sent out scouts to watch for the approach of the missionaries. On their arrival they were conducted at once to the tepee of the Chief, who, contrary to his custom, even in receiving other Chiefs, received them standing. At once he asked that his people should again be allowed to receive Holy Communion. The missionaries readily agreed, but told him that first he must assemble the tribe to prepare for Communion by a good confession. The Chief appeared puzzled. He was then told that the Indians must have their sins forgiven before they could receive Our Lord in Holy Communion. Still puzzled, the Chief asked: "How is it possible that anyone who has once received Our Lord in Holy Communion could offend Him again?"

. . . . .

At an out-of-door campfire, on a clear night when the stars could easily be seen through the trees, a very impressive talk was given. The retreat-master, a professor of astronomy, gave forth a staggering round of data and figures on the size of the solar system, the distance of the stars and their number, and at each division in the subject would always insert, "Surely the God Who made all this must be a mighty God, and yet that same God loves us, and tells us to call Him Father, and sent His only Son to save us."

The general plan of the conferences is as follows: The first campfire deals with the consideration of what a retreat is, why make it, and the duty of helping others by example and by not disturbing them in their efforts to make a good retreat.

The boys learn that after each game the Notre Dame team makes a retreat, when the coach goes over the game with the players and shows them the weak and the strong points, and the means to better their technique. The following morning, the first conference is on the Fatherhood of God and His claims to our service and love. The second conference that morning considers sin as a violation of these rights. The afternoon talk treats of making reparation for sin and of its forgiveness. The campfire that evening opens with a short prayer to make a good retreat and a hymn to the Holy Ghost. After a ten-minute talk on loyalty follow the Litany of the Holy Name and a hymn to St. John Bosco, the patron of the retreat. Then there is another ten-minute talk on sincerity, followed by night prayers and a hymn. At this time the retreatmaster urges them to keep silence until Mass the next morning as a "Good Turn" to God. The campfire closes with the recitation of the Scout Oath and Law. This same sandwich arrangement is used at the closing campfire the next evening. The two conferences on the morning of the second day discuss habits, good and bad, and the powerful influence of example both for good and for evil. The afternoon conference draws a picture for the real Catholic boy, from the positive side. The material of the closing campfire is left to the discretion of each retreatmaster, but it will ordinarily include a talk on Holy Communion which they are to receive the next morning, making copious use of stories such as the one cited above.

Probably the most important work of the retreatmaster is done in the short private conferences which occupy most of his free time on the first full day of retreat. Each boy in camp comes in for a short talk, of perhaps ten minutes, to discuss personal problems outside of confession. All retreatmasters marvel at the wonderful frankness with which the boys will speak of most intimate matters. This is said to be the heart of the retreat. At these visits it is made clear to the boy that he is free to speak of any matters he wants to, and need mention only what he chooses.

The following day confessions are heard. No one is forced to go to confession and, likewise, at Communion time in

the Mass, anything that resembles herding the boys is scrupulously avoided. Many receive Holy Communion each morning of the retreat at the Mass offered in the main cabin.

Outside of these his principal duties, the retreatmaster walks about and talks in a free and familiar manner with the boys, but is careful to take no hand in camp discipline and lets this fact be known. Camp discipline is the business of the staff.

Two or preferably three seminarians serve as assistants to the retreatmaster. They, too, mix freely with the boys, and even take part in their games and go swimming with them. Though the ideal situation would be one in which they, too, have no part in camp discipline, leaving this to the scoutmaster, this is not always possible. However, discipline is at a minimum, and any penalties inflicted are mild, such as a cancellation of swim period for a certain tent, or the assignment of more than the regular amount of work on the necessary camp details which keep the camp clean and in good condition. Such penalties are usual in any camp, and the boys take such procedure for granted. The theory is that a penalty is to be inflicted only in order to prevent those who cannot be induced to make a good retreat from spoiling the retreat for others, and this fact is emphasized for the retreatants.

In camps where the boys are divided into two or more sections as is the case at Dubuque, one or more of the seminarians sleep in the section near the boys. They try to win the friendship and confidence of the boys, and work through the natural leaders among the boys. Each tent group is, therefore, allowed to pick their own tent-leader. If his cooperation is secured, good order is easily obtained.

To encourage neatness of personal appearance and the keeping of the tents and grounds in good condition, inspection is held every day at 1:30 P. M. Since the afternoon swim period is divided into two periods of forty-five minutes each, one-half of the boys going to swim at a time, a very desirable award for winning first place at inspection is at hand. The winning tent is allowed to have both of the forty-five minute periods that day.

The seminarians organize all assemblies and lead the hymn at the beginning of each conference, as well as hymns at evening campfire, and a hymn to replace grace after meals.

Morning and evening prayers are said in common and in unison, with one of the seminarians leading in a loud voice to keep the boys together. Having all the boys say the prayers together makes attention easier and helps to avoid restlessness. At Mass each morning, two Scouts in uniform act as servers, but all the boys answer the prayers aloud with them.

Each afternoon at 2 o'clock, one of the seminarians conducts the spiritual reading. This opens with a decade of the rosary, and the remainder of the half-hour period is devoted to reading from a specially condensed life of St. John Bosco, arranged so that the entire life can be covered during each retreat. At 4 o'clock one of the seminarians leads the Scouts in making the Way of the Cross. Small wooden crosses, canonically erected, are placed in a large circle on trees about the camp grounds. The form of prayers used is short. At the start the one leading the exercise explains that the principal object of the Stations is to think about the sufferings of Christ, and suggests the prayers as an aid to stir up better contrition for their retreat confession.

Perhaps the most important part of the work of the seminarians comes in the private devotion periods which follow each common exercise of the retreat. These are periods of silence. In one of the two small pamphlets given to each of the boys, there is provided material for meditation and for self-examination during these periods. Immediately after the conference, each seminarian takes a group of the boys with him to one of the tents, and there for ten or fifteen minutes helps them with this exercise. Many methods are used. Some of the seminarians have first one boy and then another read a part of the prepared material and discuss that part. Others give a short talk on the material and give suggestions on how to spend the remainder of the period. Still others have different boys retell the stories used in the conference just concluded and draw out the chief points from them. For the remainder of the period the boys are urged to examine their consciences, make visits to a rustic shrine containing a relic



of St. John Bosco, say a rosary, make the Way of the Cross privately, or read some of the pamphlets provided. In the central cabin on a large table a plentiful supply of suitable pamphlets is on hand. In addition to this, each seminarian carries a smaller stock in his own tent from which the boys may borrow.

Since many of the seminarians have been connected with the Scout movement before entering the seminary, they are able to organize nature hikes to study trees, birds and plant life. This is done especially when the weather is unfit for swimming, and occasionally when a number of the boys do not care to swim even though the weather is suitable.

After ordination, it is the policy to allow those who have served as seminarians on these retreats to give the retreats if they so desire.

Each retreat lasts about three full days. For example, a retreat might begin on Monday evening with the campfire, run through Tuesday and Wednesday, and close with Mass on Thursday morning. The silent periods are from campfire until after Mass the next morning, from the first morning conference, at 9 o'clock until the morning swim period which is at 10:30 A. M., and from the spiritual reading at 2 o'clock until the afternoon swim period, the first section of which begins at 4 o'clock. The first bugle for rising is blown at 6:20 A. M., and all must be out of bed within ten minutes. A flag raising ceremony is held at 6:50 A. M., followed by Mass and morning prayers at 7:00 A. M. Breakfast is served at 7:45 A. M., after which beds are to be made and tents cleaned before the first conference at 9 o'clock. The second morning conference is at 10:00 A. M. Lunch is taken at noon. After lunch there is rest and recreation until spiritual reading. The afternoon conference is held at 2:45 P. M., followed by the Way of the Cross at 3:30 P. M. and swim at 4:00 P. M. Just before the evening meal at 6:00 P. M., the ceremony of lowering the flag is held. After the meal there is a game period until the campfire, which begins at 8 o'clock. Taps are blown at 9:15 P. M. By that time all are to be in bed and the lights out. On one of the first of these retreats to be held, one of the leaders heard talking coming from one of the tents after



Taps. As he came closer he could hear that the tent leader was leading the boys in the rosary. This began a fine custom which has been carried out in all Scout Retreats in the Dubuque area since that time.

The writer would welcome reports about the procedures followed in conducting retreats for Boy Scouts in other Dioceses. He would likewise welcome reports about Girl Scout Retreats. A few months ago the Catholic press reported a singular series of blessings that were the result of Girl Scout Retreats conducted in Chicago: fourteen religious vocations, forty Baptisms, twenty-four Confirmations, and the blessing of five marriages.

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#### WHY A CONFRATERNITY OF CHRISTIAN DOCTRINE IN EVERY PARISH?

Merely to consider the task of the catechist as imparting Christian truth is a mistake; he must train and drill the child in Christian life. Since rational life starts with the intellect and is directed by the will, his task is clearly and practically to present the truth and then to train the child in its practical realization. In keeping with this formal purpose, Pope Pius X briefly outlines the method of the catechist, a method which has the sanction of the centuries of the experience of the Church. All too frequently this method is discarded with sorry results and strange substitutions for it are made. However, there is a need of calling on pedagogy for help in making this method efficient. We must discuss catechetical methods among ourselves and courageously incorporate in them all the valid findings of the modern pedagogue. In so important a matter there is need of great diligent work and cooperation. Conferences such as this are a means to this end. Our principle, however, must be never to depart in our elaborations of it from the substance of this method as described by our Pope Pius X.

By The Most Reverend Samuel A. Stritch, D.D., at The Milwaukee Provincial Catechetical Congress of the Confraternity of Christian Doctrine, La Crosse, Wisconsin, April 27-29, 1939.

## High School Religion

### ATTEMPTING TO DEVELOP CO-OPERATIVENESS\*

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The title of my talk may seem a bit threadbare. "Why speak about 'attempting to develop co-operativeness'," some may say, "when our schools actually bring about the formation of that habit?" While I would like to believe that such is the case, I am wondering why so few graduates give evidence of it. Why is it that pastors at times complain that graduates of Catholic high schools do little, or nothing, to support activities of the parish? Certainly, their training would warrant participation, if not as leaders at least as followers. Recently I spoke to a priest who aided in the organization of a mission study club among graduates. Upon inquiry as to its success I heard the same old story—"little co-operation." How often have some of us not found that such school projects as the collection and distribution of Catholic reading matter, or the disposal of tickets for school plays were promoted by the same forty to sixty per cent of the student body. If on the basis of constant participation one may claim that these students have acquired the habit of co-operating, what must one say of the rest—the non-participators? Self-deception is disastrous. But strong evidence of non-co-operation must not be overlooked.

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\*This paper was presented by Father Voelker, at the luncheon meeting of the Central Regional Unit, Secondary School Department of the N. C. E. A., that met in Chicago on April 2, 1940.

Among the social problems confronting our nation today, unemployment runs in the forefront. According to experts of the government there are about four million unemployed youth between the ages of sixteen and twenty-four. This constitutes between one-third and one-half of the total unemployed in the land. Surely no one would venture the opinion that such a gigantic problem can be solved by a single man. To do so would be ridiculous. A problem of such large proportion calls for the joint action of all individuals and groups, particularly of business, industry, and government. Unfortunately, co-operative effort of this kind is too slow in coming forward. Meanwhile, the unemployed, particularly youth, wear off their soles and undermine their hopes looking for jobs.

Unemployment is not the only problem, there are others equally perplexing. Consider those relating to labor and capital, to agriculture, government, foreign affairs, education, religion, and domestic life. The list is long and growing. It challenges not only the nation's best leaders in various fields but also the greatest co-operative action on the part of all patriotic Americans. The call is for teamwork—for joint action on the part of millions who wisely directed can do very much towards solving our problems and thus hasten the dawn of better days.

As early as October 4, 1903, Pope Pius X wrote:

The supreme end towards which all our efforts must converge, is to establish the human race under the rule of our Lord Jesus Christ.

Each call to Catholic Action voiced by Pope Pius XI in his encyclicals was an ardent appeal for the co-operation of Catholics in the apostolate of the Church's hierarchy. In the battle against atheistic Communism Pius XI even went so far as to invite all believers in God to take a "decisive part." Pius XII likewise invokes the co-operation of all to the end that peace founded on justice tempered by charity may return to nations in conflict. Other pontifical documents either directly state or imply that Catholic Action "is co-operation with the apostolate of the hierarchy" (Civardi, *Manual of Catholic Action*, 35).

When one carefully studies Catholic Action he readily discovers its very definite aims. Its supreme and general aim, as we said, is "to establish the human race under the rule of our Lord Jesus Christ." More specifically, that aim concerns "the diffusion, defence, and application of the Faith and of Christian Doctrine to life, alike individual, domestic, and civil" (Civardi, 18). Its particular aims, on the other hand, are many. Chief among these are the following:

- Co-operation in the Life of Religion
- Diffusion of Christian Culture
- Christianization of the Family
- Defence of the Rights and Liberties of the Church
- Co-operation in the Scholastic Field
- Press
- Moralization of Manners
- Christian Solution of the Social Question
- Christian Inspiration of All Civil Life

Upon each of these aims one might dwell at some length discussing principles and methods for their accomplishment. But suffice it to say that to realize all of them the devoted co-operation of the laity with, and under the guidance of, the Church's hierarchy is a major factor.

Certain problems, then, that face both the Church and the nation are truly big—in fact, too big for little men going-it-alone to attack. Their solution demands the close co-operation of all Catholics, of all patriotic citizens, or in the words of a poet "... the everlasting teamwork of every bloomin' soul" (J. Mason Knox "Co-operation"). Recognition of this simple fact—need of greater co-operation in American life—and action in the light of it constitute a prime necessity for those who would lay a firm basis for a happier age.

Educators, to be sure, come within this group. Charged with the weighty responsibility of directing and forming youth they need to fulfill their task exceedingly well. This means among other things to avoid mistakes of the past. Time was (and perhaps still is), when school people overemphasized the importance of pupil independence and self-reliance. This doctrine naturally tended to foster selfishness and approval of that brute policy—"every man for himself and

the devil take the hindmost." Sad to say this spirit characterizes many of the relations between individuals, groups, and nations both in economic and political life. Individualistic attitudes and practices of an extreme type must be avoided; they are destructive of social wellbeing and out of harmony with Christ's sublime law—"Love thy neighbor as thyself."

A desideratum of the Church in the United States is to build a social order founded on and in agreement with the teachings of Christ. Ways of aiding this lofty cause are prayer, study, and labor. Now, an important part of our labor as educators is to form youth into genuine, generous co-operators. To this end we must dedicate serious thought and persevering effort. We must soft pedal competition and amplify co-operation. Hardly can we expect to develop co-operativeness if our school is dominated by a competitive spirit.

Within the classroom itself, instructional activities can aid us. When carefully planned, they can provide excellent exercise in co-operation, not only of the individual with his group but also of one group with another. Almost every subject lends itself in some way to our purpose. So also the socialized recitation, the project method, and adaptations. One class may share its good things with another through assemblies, exhibits, and the like. In their relation to the principal, fellow teachers, and students, the teachers themselves can engender to a large extent a real co-operative spirit.

When students, moreover, know that there are definite ways of co-operating with the faculty and student body in the promotion, e.g., of good order in the school, they will usually try to do their part. Where such standards of co-operation are expressed in terms of daily student conduct and are posted in homerooms, they are a constant challenge. If the report card provides for an appraisal of co-operation, there will be an added incentive for meriting a "satisfactory" in it.

Extra-curricular activities frequently offer even greater opportunities. Often within the school itself, organizations exist for student government, school service, school publications, sodality functions, mission help, athletic contests, and

the like. These activities give students valuable experience in thinking and working together for common ends. Similar advantage accrues to those who are members of various school clubs whether departmental, musical, literary, cultural, or recreational. Difficult would it be to justify fully the expenditure of time and energy in these matters did not students derive some knowledge, appreciation or practice in courteous co-operation.

Outside of the school, public agencies and ecclesiastical authorities sometimes sponsor projects that promote additional practice in co-operation. Selling Christmas seals, collecting old toys for the W.P.A., food and clothing for the St. Vincent de Paul Society, donations to diocesan charities, securing subscriptions to the diocesan paper, supporting the National Organization for Decent Literature, observing pledges of the Legion of Decency, teaching in the Confraternity of Christian Doctrine,—all these do more than relieve the needy, safeguard morals, or spread the Christian Faith. They actually permit high school youth to participate in undertakings which they will be called upon to sustain in subsequent years. Too long, it seems to me, have we talked and read about them but have done little or nothing. Too many of us have recognized these excellent opportunities for developing co-operative action but have not used them sufficiently. The seeds of mutual helpfulness and genuine co-operation need to be nourished in the school by encouraging students to engage in approved activities both of the community and the Church.

In attempting to develop co-operativeness, the best natural means, methods, and motives should be used. Far more important than these, however, are supernatural motives which our holy religion supplies. Love of God and love of neighbor for the sake of God; love and imitation of Christ who went about doing good, imitation of His Blessed Mother, and of the saints, particularly youthful ones; the doctrines of the Mystical Body of Christ, of divine grace, reward and punishment—all these furnish powerful considerations that will dispose youth to co-operative action in things that are good and praiseworthy. Supernaturally motivated, the smallest

service to another becomes meritorious. We must lead youth to realize this important religious truth.

Also supernatural means should reinforce youth's efforts in acquiring co-operativeness. Prayer and the sacraments are of utmost importance; the one to aid in acquiring and bringing the habit to a high level of perfection; the others, to help in maintaining it thus, and in case of failure to set things right. Supernatural motives and supernatural means are necessary for the formation of the true Christian, the supernatural man, who has heavy responsibilities of co-operating both with God and men.

My final word to you is a heartfelt plea: Use religion to motivate genuine co-operation. Secure such co-operation and bring greater good to Church and country. Put religion into co-operation if you would develop true co-operativeness in American life.

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## A TWO-YEAR EXPERIMENTAL COURSE IN MISSAL LATIN

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EDITOR'S NOTE: This paper, presented by Father Baumeister at the March meeting of the National Catholic Educational Association, illustrates a point of view that has been urged more than once in editorials of this magazine.

The present nation-wide movement toward curriculum revision and the principles upon which it is based offer our Catholic educational system a rare opportunity. Those of us who have been able to keep in touch with trends in other educational systems are aware of the great stress being placed upon the objectives of individual institutions. The history of American secondary education tells us how the public high school program of studies has been gradually built up into an unwieldy aggregate of subjects, whose varied curricula are often of dubious educational value. The eighteenth century academy added new subjects to those already in the school without daring to abandon the traditional subjects of the older Latin Grammar school. The nineteenth century introduced the free high school thus opening the secondary school to all comers. With the consequent change in the secondary school enrollment it was found that large numbers of students were incapable of making a success of the traditional studies and, in order to meet this new problem, many further additions were made to the already cumbersome program of studies. Freedom in the choice of curriculum, together with the elective system within each curriculum, often resulted in a combination that had little logical unity and educational value.

The result had been a radical swing in the opposite direction. Instead of beginning with a ready-made program of studies to which new subjects are added and new objectives



become clear to educational leaders, today each school is being asked to begin by determining its objectives and only then to choose the means to realize them. The North Central Association has done this for higher institutions since the publication of the new accrediting policies in 1934. The 1937 High-school Standards for the State of Ohio have adopted the principle for the secondary schools of that state, and on a national scale the same principle is explicit in the results of the 1938 *Cooperative Study of Secondary School Standards*.

Could there be a more alluring opportunity offered our Catholic schools? We are asked to set up our own objectives and to realize them as we see best. Public schools are groping about for significant objectives. Under the leadership of Dewey and his devotees they are disclaiming permanent goals, and their search for others has led many to a hopeless confusion for which Dewey himself takes them to task in his latest writings. We Catholics can never be in doubt as to our main objectives, but until recently we have been obliged to a great extent to play the role of followers in trying to meet the demands of standardizing agencies. Now, for the first time, secular accrediting agencies are acknowledging defeat and casting the responsibility at our own doors. Shall we accept the challenge?

The present paper describes an attempt to meet this challenge in a limited way. In our scale of values the religious objective stands supreme. It should permeate the whole educational system. In the words of the late Pius XI:

. . . It is necessary that all the teaching and the whole organization of the school, its teachers, and its syllabus . . . be regulated by the Christian spirit. . . . (*Christian Education of Youth*, p. 27. America Press, 1936 ed.)

If its influence should be felt in English, in science, and the social studies, certainly it should appear in a very special manner in the study of Latin. With the wealth of Catholic liturgy literally forcing itself upon us, it seems almost criminal negligence to pass it by for the pagan offerings of the old Latin authors. There have been excellent Latin texts written for novices of religious societies to enable them to

recite the Office more intelligently, but while these are highly functional for the novice and thus illustrate perfectly how the objective should dictate the curriculum, they are not equally suitable for the ordinary high school student. There are other excellent books on liturgical Latin to be used as collateral reading, such as the recent work by Father Otto Kuhnmuensch,<sup>1</sup> but these merely "bring in" the Latin of the Church as supplementary material. The course in *Missal Latin* which is here proposed, has taken a more radical step. It has made this Latin the starting point and the very essence of the course. Its authors, intensely conscious of the religious objective of Catholic education and of the fact that every high school boy must attend Mass on Sundays and holydays, and assuming that these same boys are anxious to assist at Mass more intelligently and to participate more intimately with the priest at the altar, decided to make this Latin the core of their course. From this decision the present experiment developed. A two-year Latin course was to be constructed with the materials of the Sunday missal.

The first step was to determine the vocabulary. For this purpose a number of students volunteered their services, each one making himself responsible for the words of a given declension or conjugation or of some other part of speech. Sunday after Sunday they recorded the number of times each word was used. Besides the Sundays, they included the holydays, the feasts of Corpus Christi, the Sacred Heart, the Seven Dolors, the Annunciation, and St. Joseph as well as the daily Requiem Mass, the Ordinary of the Mass and the two benediction hymns, *O Salutaris* and *Tantum Ergo*.

At the end of the year the results were assembled and the entire list of about 2,000 words was mimeographed and bound into a little booklet. This became the basis for the first year's experimentation in three different schools. Teachers and pupils were supplied with the vocabularies, but the actual course was worked out by the individual teachers with but a few general principles to guide them. It was agreed that the first-year program should be designed to enable the pupil to master the Ordinary of the Mass.

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<sup>1</sup> Otto Kuhnmuensch, S.J., *Liturgical Latin*. Chicago: Loyola Press, 1939.

Model words for paradigms of declensions and conjugations, as well as the words for the early vocabularies, were to be selected on the basis of their frequencies, i.e., words occurring most frequently were to be selected in preference to others, on the assumption that the students' early recognition of many words of the Mass would stimulate them toward complete mastery of *Missal Latin*. Hence, instead of having such words as *porta*, *hortus*, *bellum*, and *fructus* as models for the declensions, we find *vita*, *mundus*, *verbum*, and *spiritus*, each of which occurs more than thirty times in the Sunday missal.

The first-year program was carried out under difficulties for lack of a textbook, but at the end of that year, i.e., last summer, the results were pooled and a tentative text was prepared for future classes. This text presents all the declensions and conjugations together with some of the elementary rules of syntax. It contains all the words of the complete Sunday missal with their individual frequencies and a supplementary vocabulary of the three hundred most frequently used words.

While this was under way another group of senior college students undertook a study of the syntax of the Sunday missal. They studied the frequency of the various rules and selected illustrations from the Sunday Mass. With this material, five sophomore high-school classes are at present experimenting and constructing exercises that will be coordinated during the coming summer and printed as the tentative second-year text.

Such, briefly, is the status of the experimental course in *Missal Latin*. At the present time nine freshmen classes and five sophomore classes are following the course. It is the hope of the authors that it will find its way into other classes in the near future. The Department of Education of the State of Ohio has authorized the course for any of the schools under its supervision, and diocesan superintendents have been generous in their encouragement.

It may be in place here to discuss some of the criticisms of the course. Whenever it has been brought to the attention of teachers and supervisors of Latin they have invariably raised the question: Will the course prepare for later work in Latin, where Cicero and Virgil are to be studied? Before

giving a specific answer it may be remarked that the course was originally destined for those students who would take only two years of Latin, because that subject was required of every student in the schools involved. Before long, however, it was discovered that principals were loath to assume the responsibility of requiring the students to choose already in the first year. Further discussion of the problem by the committee in charge revealed general agreement that there was little to fear. It was argued that students of the traditional course did not return for third-year work after the long summer vacation, with a remarkably large, ready vocabulary. The committee was convinced that with a more functional missal vocabulary and the added motivation of the proposed course there would be less forgotten and the difference in vocabulary might be compensated for by other factors. Recently one of the members of the committee undertook a study to determine the relation between the vocabulary of the traditional course and that of *Missal Latin*. He used as the basis of his study, Pearl's *Latin Word Lists*, published by the College Entrance Book Company of New York. The findings showed that of the one thousand words that occurred in the classical course, six hundred fifty, or sixty-five per cent, are found in the Missal Latin vocabulary. If, therefore, we make allowance for the traditional forgetting of the former and the more functional vocabulary of the latter, the difference seems negligible.

The committee in charge of the experiment is anxious to test its hypothesis during the coming year. In each of the larger schools where *Missal Latin* is being used only two classes are involved in the experiment, while all the other freshmen and sophomore classes are taking the traditional course. In the third year there will be a fusion of these classes when certain of the students choose to continue their Latin through the study of Cicero and other classical authors. The results should be interesting not only to teachers of Latin, but to all the believers in functional teaching of any type.

Another objection raised recently against the course was that straight *Missal Latin* would be like another religion course to the students and, therefore, would not be received

very favorably. This is best answered by the pragmatic test. Those who have actually taught this course as well as the traditional course give us the assurance that they have not found a single instance of this attitude. On the contrary, wherever there was an obvious difference of attitude it was in favor of *Missal Latin*, and this was quite general. A recent questionnaire sent to the students of *Missal Latin* showed that eighty-four per cent would select the *Missal Latin* course in preference to the traditional course if the choice were left to them. Ninety per cent stated that it had helped them understand the Mass better. The evidence available so far leans decidedly toward *Missal Latin*.

Some other advantages may be found in the course if it is properly oriented in relation to the rest of the curriculum. Much is said today about integration in education. There are exceptional opportunities for the integration of this course with the existing courses on the Mass or the liturgy in general. If, instead of having a separate period for the Mass and another for Latin, we combined the two periods into a double unified period leaving to the teacher's judgment the best apportionment of the time, might we not find results similar to those found in the fusion of other fields, viz., that while neither field seemed to suffer by the fusion, there was an appreciable saving of time? After two months of experimentation with the simple vocabulary of the Ordinary of the Mass one of the teachers, while expressing his great satisfaction at the increased enthusiasm of the class for Latin, volunteered the further comment that he had taught more liturgy in those two months in his Latin course than he had done in many a religion course. That was merely incidental. What may we expect when Latin and liturgy are fused and the integration planned?

Other forms of integration might be developed with liturgical music and liturgical art. And for religion in general are not the possibilities almost limitless, when we remember that the resources of the course include the numerous selections from the epistles of St. Paul, the parables of our Savior, the sequences of Easter, Pentecost, and Corpus Christi.

A new stimulus should be given to the spiritual life of our

students. We are told that religion and piety should be dynamic, they should grow with every action. This seems to be a sound principle both logically and psychologically. Of all our forms of worship there are none that surpass the Mass in dignity and intrinsic efficacy. Certainly therefore, the assistance at Mass ought to produce some spiritual growth. The primitive Christians drew their strength from the Mass, but their assistance was an active and intelligent participation through a language that they understood. Why is it that the piety of many Catholics today, far from being dynamic, has become static or even retrogressive? The answer seems obvious. For many of our Catholics, assistance at Mass contains very little of the elements that constitute a human act. There is insufficient understanding of the Mass and where knowledge is inadequate, love can hardly be intense. Many of our Catholics seem to assist at Mass more by compulsion than by desire, and may we not say that at least part of the reason is that they do not know what the Mass is? If they pray at all, they merely "pray at Mass" instead of "praying the Mass" according to the will of the Church. We know that they should "live" the Mass as they should live all their religion, but with the little preparation they have had, who can blame them for serious neglect? It is rather humiliating for us as educators to see people flock to certain particular devotions sponsored by some of our churches, when they have so little interest in the most important act of religious worship. This may be attributed in part to poor human nature, but education can hardly escape a share of the blame.

Some schools have become intensely conscious of their duty in this regard and have carried out admirable projects to impress more forcibly upon the young the great significance of the Sacrifice of the Mass. In most instances these projects have been of the nature of an extra-curricular activity and while they have served a good purpose, they certainly have not exhausted the possibilities of the educational program. The curriculum proper should give a more prominent place to this central feature of our faith, and this the new course in *Missal Latin* proposes to do. It is a perfect illustration, on the high-school level, of the principle enunciated by our late

Holy Father, that religion should permeate the program of the school. How much more Catholic is the program that studies the beautiful texts of the Mass. How much more inspirational it is to read the Offertory prayer: "*Deus, qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti, da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes,*" instead of "*Gallia est omnis divisa in partes tres . . .*"? There are too the inimitable verses of the "Stabat Mater" and the "Lauda Sion." Who will question their educative value for the second-year student as compared with selections of Caesar?

There remains little more to be said. If the course in *Missal Latin* has such unquestionable advantages, if it is so perfectly in line with the objectives of our Catholic schools, and if accrediting agencies are willing to approve the course, it is to be hoped that many more schools will see their way clear to adopting it and thus making their contribution toward a more thoroughly Catholic education for our schools.

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## College Religion

### THE CATHOLIC COLLEGE PROGRAM OF RELIGIOUS EDUCATION\*

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Man by nature, body and soul, is a unitary organism. So the life of man, though it has many phases, under rational control is a unitary activity leading him to the achievement of his last end. So too, his religious life should be a unit, with the help of the divine influence we call grace, leading him to his last end. But for purposes of study we make distinctions within this unitary activity analyzing it into its component parts, studying each part separately. This separation is only a logical one. We make distinctions in order to unify. As the French phrase it, "distinguer pour unir," or in English, distinction without separation. This is the way we arrive at an understanding of the whole.

The primary distinction in the religious life is pointed out to us by the Catechism in the answer to the question "Why did God make you?" "God made me to know Him, to love Him, and to serve Him in this life, and to be happy with Him forever in the next." For purposes of this study we have adopted as nomenclature for these three phases of the religious life suggested by these three words, the knowledge, love

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\* This paper was presented by Father Cunningham at a recent meeting of the Catholic Educational Association held during the annual convention of the Association in Kansas City, March, 1940.



and service of God: first, the instructional phase; second, the inspirational, or perhaps better, the devotional phase, and third, the practical phase, meaning by this last, all activities outside the classroom and outside the specifically religious activities included in the devotional phase, activities which I like to call "co-curricular," that is, those running along with the curriculum though not a part of it, activities looming so large on the typical college campus today. In the truly Catholic college the spirit of religion should permeate all phases of the student's life. If it does this, students sharing in these ministrations are growing in virtue.

#### THE VIRTUES, THE AIM OF THE RELIGIOUS PROGRAM

Now virtues are habits, and habits are developed through the carrying on of activities the outcome of which is facility, skill, and power in the performance of these acts. In the instructional phase of the religious program, the virtues aimed at are the intellectual virtues; knowledge, understanding, and wisdom in the speculative order, art and prudence in the practical order. Prudence as an intellectual virtue is knowing what to do under such and such circumstances; art is knowing how to do it. The intellectual virtues are the specific aim of the college in all its instructional activities, but it is the specific responsibility of the Department of Religion to bring it about that the intellectual virtues are the outcome of its teaching theology, that is, the science of God and man in his relations with God. On the college level we can be satisfied with nothing less than this.

In the practical phase, what I am calling the cocurricular activities, it is the moral virtues that are the aim. If these activities are not conducted in a manner that results in students' growing in temperance and justice, prudence and courage, they are developing habits of self-indulgence and dishonesty, of rashness and timidity. This would be miseducation of the worst variety.

By the process of elimination we see that in the inspirational or the devotional phase of the religious life, the aim is the development of the theological virtues of faith, hope, and

charity. Here under the guidance of Holy Mother Church we expect the programs in different colleges to bear a close resemblance to one another. This guidance of the Church should put a unity into the program that we could not expect to find in the other two phases. Investigation bears out this statement. That the instructional programs of our colleges vary greatly from one another is amply evidenced by Dr. Fitzpatrick's report. The courses offered, the textbooks used, the minimum number of hours required, the training of the teachers, the use and non-use of syllabi in determining course content, the introduction of placement tests and comprehensive examinations; all of these vary greatly from institution to institution. This, no doubt, has its good side as well as its bad. It is an illustration of the academic freedom we enjoy even in the department of Religion, a freedom little anticipated by many of our separated brethren. In the practical phase the variety of programs beggars description, and it is feared that the extent to which a truly religious spirit informs these activities so that in every reality they are the activities of young men and young women truly Catholic, admits of many degrees.

## II. STATISTICAL ANALYSIS OF THE DEVOTIONAL PHASE

No such variety is present in the programs of devotional exercise. The study to which I have had access in making this report is one that is being carried on by Mr. Clement Holland, Professor of Education at Nazareth College, Kalamazoo, Michigan. The tables I am presenting on the mimeographed sheets will form part of his dissertation on "Personnel Service in Catholic Colleges" for the doctor's degree at the University of Minnesota. Mr. Holland has personally visited twenty-four Catholic colleges conferring with the deans, directors of Religion and personnel officers. During these conferences and following, he himself has filled in his schedules so that the findings capable of statistical analysis present unitary point of view that is unusual in studies of this type. Assuming that the 24 institutions studied are a fair sampling of our membership, these tables give a good picture of what our colleges are doing in the inspirational aspect of their religious programs.

## RELIGIOUS COUNSELLING AND GUIDANCE

*A. Organization and Coordination*

Table I

Number of institutions having a Department of Religious Guidance on an organized basis.

	Number
1. Number having organized separate Religious Guidance	10
2. Number administering in any other way.....	14

Table II

Yes No

Is student religious guidance a part of, or under the direction of another Department or Division of the institution such as, for example, Philosophy, etc.....	3	21
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Table III

Yes No

Do formal classes in religion come under the supervision of the head of student religious guidance?.....	9	15
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Table IV

Yes No

Are staff meetings which are primarily concerned with the religious welfare of students usually attended and participated in by:

1. All of staff having function of religious guidance.....	6
2. Part of staff having function of religious guidance.....	15
3. Entire institutional staff who are priests, sisters or brothers .....	2

Table V

Yes No

The institutional policy in religious guidance:

1. Favors concentrating student religious guidance in the hands of a few religious.....	12
2. Favors distributing religious guidance into the hands of a large percentage of the faculty religious.....	9
3. Others .....	3

Table VI

Yes No

Does the organized or unorganized religious guidance service have a written plan or program of its work and function?....	1	23
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Table VII

Yes No

Are religious exercises for students generally conducted in:

1. One Chapel .....	15
2. More than one chapel.....	7
3. Institutions with no chapel.....	2

*B. Staff*

Table VIII

Yes No

Does the institution have a rule or policy requiring religious guidance staff to devote all of their official time to religious guidance of students.....	2	22
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Table IX

Yes No

From the point of view of the amount of time and effort devoted by the staff to religious guidance, do the students fare as well as the resident students?.....	2	22
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Table X

Yes No

Does the institution define what is meant by religious guidance? .....	5	19
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*C. Spiritual Exercises*

Table XI

Formal group services for students:

	<i>Optional</i>		<i>Required</i>	
	<i>Resident</i>	<i>Day</i>	<i>Resident</i>	<i>Day</i>
1. Daily Mass .....	18	16	2	
2. Sunday Mass at Chapels.....	2	2	20	4
3. Morning prayers .....	3			
4. Evening prayers .....	3		3	
5. October devotions .....	18	13	1	
6. Advent devotions .....	7	4	1	
7. May devotions .....	17	11	1	1
8. Annual retreat .....			24	23
9. Annual mission .....	1	1		
10. Forty Hours .....	9	8	2	2
11. Student Sunday Sermons.....	2	3	8	1
12. Rosary .....	16	15	1	
13. Novenas .....	4	3		
14. Religious Lecture Series.....	3	4		1
15. Daily Visits to Chapel.....	18	17		
16. Way of the Cross.....	11	8	1	

Table XII

Yes No

Are confessions heard daily?.....	10	14
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Table XIII

Yes No

Are opportunities offered daily for communion outside the daily Mass? .....	5	19
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Table XIV

Yes No

Is there a definitely planned program for promoting frequent communion? .....	16	8
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Table XV

Yes No

Do students follow a special seating arrangement in chapel?.. 10 12

Table XVI

Yes No

Classes observe the following practices in regard to prayer:

1. Every class opens with prayer..... 15
2. Optional opening with prayer..... 5

Table XVII

The annual or semi-annual Retreat:

Yes No

1. includes all students in one group..... 19 6
2. students make the Retreat in sections..... 6 13

Table XVIII

The retreat lasts:

Yes No

1. three days ..... 21
2. six days ..... 1

Table XIX

Yes No

Is there a Mass arranged so that day students may conveniently attend? ..... 6 15

*D. Guidance Services*

Table XX

A Spiritual counselor or adviser is:

Yes No

1. Required of each student..... 2 22
2. Strongly urged for each student..... 3 21
3. Optional with the student..... 19 5

Table XXI

Yes No

Does the institutional religious guidance program provide for religious vocations?..... 21 3

Table XXII

Does the institution provide a religious pamphlet rack or distribution service:

Yes No

1. Free to students..... 9
2. At a small cost per pupil..... 10

Table XXIII

Is a mimeographed or printed religious bulletin to students issued:

Yes No

1. Daily ..... 1 14
2. Weekly ..... 3 14
3. Occasionally ..... 5 14

Table XXIV

Does the institution study its religious program :	Yes	No
1. Occasionally .....	8	
2. Subjectively .....	5	
3. Regularly and objectively.....	1	

Table XXV

	Yes	No
Is a religious survey made.....	1	22

I believe the best procedure for me to follow in making this report is to let the tables speak for themselves, and conclude my formal report before answering any inquiries you may care to make concerning them. I will make only two observations regarding the tables. First, it is true that there are not many points in which the 24 colleges studied are in 100 per cent agreement, such as for example, in Table XI, number 8, where it is stated that an annual retreat is required by all institutions for all resident students. Nevertheless, in general there is a common practice throughout, and my own impression is that in this field we are doing our best job. There is one area, however, where this statement may be challenged, namely, the extent or, perhaps I should say, the absence of religious counselling and guidance for day students as given in Table IX, where it is stated by 22 of the 24 colleges that day students do not fare as well as resident students in this regard. Is this an area where definite efforts should be made to improve our programs of Religious Guidance for day students?

There are several considerations which merit attention before we give an affirmative answer to this question. In the first place it should be emphasized that the college is an intellectual agency, and from this it follows that its specific function is the intellectual development of its students. All other functions are instrumental, to use Newman's word, and they must never so engage the interests and activities of the staff that they interfere with the adequate performance of its specific function, the intellectual formation of students. Day students are living at home with their parents, and though they are attending a Catholic college parents and others cannot shift the obligation of religious counselling and guid-

ance to college teachers or administrative officers, any more than they can shift the obligations of giving their children example in religious practice. In the second place, the obligation of organizing and supervising an active Catholic life in any parish rests upon the shoulders of the parish priest and his assistants. They, no more than parents, cannot unload this obligation upon a college receiving their parishoners as day students. The case of the college where the students are residents is entirely different. Here the college staff stands *in loco parentis*, and, if we may coin the phrase, *in loco pastoris*, and these institutions must assume the family functions of counselling and guidance as well as the parochial functions of administering the sacraments, giving religious instruction through Sunday and seasonal sermons with the supervision of social activities. Here the residential college must function as a parish, the same as it functions as a home. This cannot be said of an institution that receives only day students.

### III. THE PRACTICAL PHASE

I pass on now to consider briefly the program of co-curricular activities with reference to the extent to which they are being utilized as the practical training ground for the moral virtues. Consider for a moment the athletic program. Anyone who has ever engaged in competitive athletics, whether of the intercollegiate or the intramural variety, is well acquainted with the fact that they call for the exercise of a moral courage which at times, for immature youth, is nothing less than heroic. I refer not so much to the physical courage demanded by such games as football and baseball. This is real indeed. To stand up to the plate facing a speed ball pitcher and step into the ball instead of stepping into the bucket is a test of manliness that puts many a would-be athlete in the lower quarter of a percentile distribution, in which his native neuro-muscular coordination and acquired skill would have ranked him much higher. Boys have an ugly word to label what such an individual lacks. But the competition of the minor sports, such as swimming, tennis, golf, of debate and speech contests, the struggle with stage fright in

dramatics, all of these besides physical stamina make demands upon competitors which cannot be met without a display of fortitude worthy of the martyrs. When such activities are supernaturalized by the specific intention of offering them up for the honor and glory of God; when they are prepared for by the reception of the sacraments and engaged in with a prayer in the heart if not on the lips, then we can say they are permeated with the spirit of religion. So conducted we have reason to believe that they are the supreme instruments for developing the Christian gentleman and the Christian lady who reveal themselves in that fine type of sportsmanship which takes victory without vaunting and defeat without being disheartened.

But there is another side to this picture. What must be the effect on the athlete who, paid for his services, must parade as a simon-pure amateur? Is not his life a living lie? If so, how can we hope that he will ever respect the virtue of honesty when his whole training in this field has been in the practice of deceit?

Turn now to the social activities, notably social dancing. How successful are we in keeping this free from the paganism of the modern world when they turn night into day by starting at the late hours in the evening and running until the wee hours of the morning; when each year the music committee tries to outdo the committee of the year before, by hiring a more expensive orchestra; when the favors distributed continue to become more and more expensive and less meaningful? In regard to the use of intoxicants, I do not believe we are in danger of having a campus publication announce the Senior Ball (as happened at a state university some years ago) under the caption the "Senior Souze," but here is a situation where eternal vigilance is the price of freedom, freedom from those forms of self-indulgence that are the very opposite of the virtue of temperance.

What about the virtue of justice? Campus rackets would be an interesting study if some one could invent a technique for uncovering the facts in this area. Here we do not need to limit our inquiries to campus activities. When teachers are using the normal distribution course in grading, justice is



the virtue violated by all forms of cheating in examinations. Apparently, it is not only secular students who are failing here if the statement in the last issue of the *College News Letter* is founded on fact. "Scandal is inevitable when a large secular university is forced to double its staff of proctors when religious are taking examination. Pressure by superiors was named as one cause for cribbing by religious."

Prudence is both an intellectual and a moral virtue. As an intellectual virtue, it may be described as knowing what should be done under such and such circumstances. As a moral virtue, it is doing it. How successful are we in training students not to do imprudent things; not to engage in goldfish or phonograph record eating marathons, or more seriously, not to expose themselves to occasions of sin?

From this brief analysis of the complexities, as well as possibilities, that reside in the co-curricular activities for training students in the moral virtues as an integral part of Catholic life, we can understand why the committee was unable to locate an individual willing to attempt a study in this field. But this should be done before we can feel satisfied that we have made a complete analysis of the program of religious education in the college. "By their fruits you shall know them." The moral virtues should be the fruit of the development of both the intellectual and the theological virtues.

Returning briefly to the instructional activities, let me quote again from the last issue of the *College News Letter*. Inspectors from accrediting agencies are surprised to find that the Catholic statement, "Religion is the central vivifying course and permeates all other courses" is not actually the case! In as far as this is true our failure is one of integration. Surely, in a Catholic college, religion should be the integrating factor *par excellence*. My suggestion is that the Problems Committee continue its study of programs of religious education in our member institutions next year under these two heads: first, integration of the curriculum through Religion, and second, integration of Catholic student life through the development of moral virtues. I repeat that my own very definite impression is that we are doing our best job in the devotional aspect. Possibly the emphasis placed here in some

of our institutions makes for neglect of the intellectual, or the moral aspects of our training.

My final suggestion is that once we have a fairly complete picture of the whole program, the committee should present that picture in a printed report. This report should include detailed analysis and description of programs now in operation in some of our institutions of such merit that they may serve as models for others, recognizing, of course, that a program operating effectively in one institution might need much modification before being applicable to the situation in another. If this is done, persons interested in improving their own programs could visit other institutions and see programs in operation with opportunity to confer at leisure with those administering them. Whether we would want to present in print (omitting the names of institutions concerned) programs notably lacking in features that are distinctly Catholic or containing features that are distinctly unCatholic, would be a matter for the Committee to decide after the complete picture is in. Our immediate problem in the year to follow is to complete the picture. While the Committee is doing that, it behooves our member institutions to submit themselves to a searching and continued examination of their academic and administrative consciences to discover, each one for itself, what it can do to improve its program of religious education and once such a discovery is made, to take steps to bring about the needed improvement. The admonition, "Be ye perfect," is addressed to institutions as well as to persons.

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## SPECIALIZED TRAINING FOR CATHOLIC ACTION

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EUGENE S. GEISSLER, Student  
University of Notre Dame  
South Bend, Indiana

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In 1934 while in Europe, Most Rev. Bishop John F. O'Hara, C.S.C., then President of Notre Dame University, came to marvel at the knowledge certain Catholic laymen possessed of their Faith. More than that he admired the courage, conviction and enthusiasm with which they publicly defended and proclaimed, by means oral and written, the truths of the Catholic Religion. Quickly he grasped the significance and possibilities of a specially trained Catholic lay-apostolate. Conditions were different in Europe than in America. How to approximate something of the same thing in America? That was the problem.

A dream in the heart of Father O'Hara, founded upon a sound and solid conviction, could not only remain a mere dream, a mere problem. It must become a reality.

A solution began to take shape in his mind. Why not inaugurate at the University of Notre Dame a graduate department in Apologetics leading to a Master of Arts degree? Nowhere in the world was such a course offered leading to a higher degree. All his life Father O'Hara had been something of a pioneer. In him still the pioneer spirit was strong.

But merely offering such a course would not be sufficient in America. Young men had to be encouraged to enter such a profession—indeed such a vocation. Father O'Hara knew the young men of America well enough. Just to get them started, that was the thing.

Scholarships would have to be offered. Where to get the money for these? Father O'Hara wrote and talked to men of means throughout the United States. Ever so many were found who were willing to give money for a new building,

for something concrete and tangible, or even for scholarships in one of the physical sciences, but for Apologetics! What is Apologetics? Father O'Hara would explain. "But what is the sense in anything like that. There are plenty of priests, aren't there?" Inevitably and almost endlessly came the same answer.

Within two years, however, eight men were found who were willing to provide as many scholarships for the work. None of them defrays all expenses, but all are generous enough so that with a moderate amount of employment the recipients find it possibly to meet the necessary expenses.

In 1937, the following announcement was entered upon the pages of the catalogue of the University—the first such announcement in any catalogue of a Catholic university in the world, and still, four years later, the only one. The announcement: (pp. 108-109)

*For Graduate Students.*—The program of graduate courses in religion is formulated to meet a pressing need. The fever of intellectual and social unrest which for some years has been universally remarked has at last taken definite direction and has raised the issue as to whether Christian civilization is to be totally rejected or retained and revived. Well-informed students do not hesitate to say that in this crisis everyone will soon be obliged to align himself on one side or the other. His choice will do doubt be determined by his actual understanding and appreciation of our Christian heritage as compared with the claims of an utterly pagan culture, which the enemies of Christianity seek to establish.

In view of this need the Department of Religion offers a two-year program of courses in apologetics, for the degree of master of arts, designed to train Catholic lay writers and speakers. Available for this two-year course in apologetics are several scholarships, covering room, board, and tuition, the recipients of which are to be chosen from among the men graduates of American colleges or universities who have completed scholastic philosophy and who show exceptional ability in writing. The applicant for one of these scholarships must submit with his letter of application an essay, of not fewer than 1,500 words, on a subject of his own choice. Further demonstration of ability may be required. Character references also are to be submitted. Applications are to be addressed to the Rev. Philip S. Moore, C.S.C., Secretary of the Committee on Graduate Study, Notre Dame, Indiana.

In the fall of 1936 the first four college graduates ever to seek a higher degree in Apologetics started on their two-year

course. Every year there would be four more. Too much material was not available the first year. At that time the announcement had not yet appeared in the University catalogue. All beginning is slow. Every succeeding year, however, more applications were received. Every succeeding year more young men were anxious to become lay apostles.

It is interesting to note that for the greater part the scholarships attract young men of exceptionally high mental and scholastic ability. This would seem to be evident from the past records of the winners of these scholarships. That this dream of specially trained lay apostles would not have come true by merely offering the course without the scholarships ought to be obvious from this single fact that in the four academic years in which the course has been offered, no one, outside of scholarship winners, has aspired to a degree in Apologetics.

The first class was graduated in June, 1938; the second in June, 1939; the third class will finish the program in June, 1940.

Of the eight that have graduated, all published during their two years of study—some more promisingly, others less so. But all saw their name in print attached to an apologetical piece of work.

What have they done since graduating? What are they doing at present? Of the eight: Three are teachers in colleges—Sociology, Politics and Journalism. One of these publishes continuously; the others rarely, if at all; One has joined the Jesuit Order; One is a high school teacher; One is a candidate for a Ph.D., occasionally publishing poetry; One is executive secretary of a regional medical association, editing its monthly journal; One is associate editor of a publishing company. To what extent they apply themselves orally to apologetical work would be only conjecture.

It must be noted before commenting that this project is at present merely in the experimental stage. Suggestions from graduates will no doubt alter courses and methods of approach. Being only in the experimental stage, it may even be discontinued. The men who provide the scholarships have

stipulated, that unless sufficient results warrant it, the scholarships will not be provided indefinitely. Do results warrant continuance of the department and the expenditure of the money? In my own opinion, they certainly do—not only that, they warrant imitation by other Catholic colleges. I say this for the following five reasons:

1. Because of the undoubted assistance and special grace of God in such a work.
2. Because the type of good accomplished, no matter how much or little, is incalculably of higher value than in any other secular pursuit.
3. Because of the impossibility (1) to predict at present the ultimate success in the field of apologetics of any of the graduates, and (2) to measure the success of any of them objectively—force of example and personal contact cannot be observed. That all will not be successful apologists can be safely predicted. However, if merely one of every class is even partially successful in a public way, expenditure is justified.
4. Because of the conviction that a man “once an apologist will always be an apologist.”
5. Because the satisfaction consequent upon publishing once will urge the trained apologist, no matter where, to publish again, and in doing so he will, I think, feel as Joyce Kilmer did when he wrote to his wife from France saying: “Whatever you write let the light of the Catholic Faith shine through it all. You and I know what the Catholic Faith has done for us. It is such a wonderful thing that I would rather write moderately well about it than magnificently well about anything else.”

## Confraternity of Christian Doctrine

### THE USE OF THE RELIGIOUS VACATION SCHOOL MANUALS

Those of us who can boast a span of four or five decades have memories in the field of religious instruction of—not Mark Hopkins on the other end of the log from us, but of someone who could read, perhaps the village schoolteacher, holding a dog-eared catechism in his hand while we parroted back to the propounded question the exact catechism answer, each word of that answer carefully followed by the teacher's eye. There was something sacrosanct about the exact words. We had to know them. That we should know the meaning of the words—well, perhaps the teacher did not know that himself, and perhaps it would have seemed strange to us to have him attempt any explanation. The words were enough. And we buckled them to our memories with hoops of steel—half boastful of our prowess when we could sing off the attributes of the Church without a mistake, although we had been inwardly wishful in mastering “infallibility” and “indefectibility” that the other attribute might also have been an *in-*, it could have been memorized so much more easily.

Time was, or, alas, must we use the present tense in reproducing such scenes? Perhaps we must grant that our decades have not witnessed the complete disappearance of these “scenes of our childhood,” but at any rate in reviewing the general situation in the teaching of religion, we may congratulate vast numbers of the children of today on their opportunities of learning religion in a much more intelligent way than was the lot of many of their elders.

These decades have seen the expansion of the Catholic school system until now a good half of our children are enjoy-

ing the blessed privilege of daily instruction in the truths of the faith throughout the school year. A good half—but what of the other half? Undoubtedly, many of these are repeating the experiences of earlier decades already described. Too many, of course, are not even thus well provided for, and are in sad consequence far too large an element in the troublesome leakage that is a matter of growing concern.

Does this preamble seem perhaps a far cry from the subject of this discussion? It is not really so. For now there are valiant attempts to bring the knowledge of the faith to the half of our children who are not in Catholic schools. "School Year Religious Instruction" are growing to be more and more familiar words, while the Religious Vacation School has now become a friend of long standing.

The Confraternity of Christian Doctrine has placed these two means of grappling with the problem of the underprivileged in religious instruction among their major offensives and is making advances all along the line. This discussion presumes to examine at close range some of the "ammunition" suggested for the extension of the Religious Vacation School, namely the use of the Religious Vacation School Manual.

Many teachers in this field are acquainted with the Manual and know that there are two small volumes, one covering grades I-IV, and other, grades V-VIII, and that these have been prepared by a national committee under the auspices of the Confraternity and may be had on order from the National Center or from the St. Anthony Guild Press, Paterson, N.J., at ten cents each.

These Manuals suggest for the teacher an answer to the question, "What shall I teach children during these four vacation weeks of religious instruction?" A first examination of the suggested courses will reveal that there are twenty lessons in each small volume, five lessons for each of the four weeks of the vacation school period. Closer inspection brings out the plan underlying these lessons. Grade I covers the doctrines contained in the Creed; Grade II is designed especially as a preparation for the first reception of Penance and the Holy Eucharist. It reviews the doctrines of the Creed, stresses



as well as may be the life of our Divine Lord among us and emphasizes His love for us in leaving us these two great sacraments, and suggests an effective preparation of young souls for the reception of these sacraments.

Grade III centers on more intensive instruction on the sacraments in general and on sacramentals, after reviewing the doctrines of the Creed. Grade IV is devoted to a study of the Commandments and the Precepts of the Church, again after a review of the doctrines of the Creed.

Grade V suggests an intensive study of the Creed; Grade VI, of the Mass; Grade VII, of the Sacraments; and Grade VIII, of the Commandments and the Precepts of the Church.

A summary of the contents of these Manuals may be made by saying that they cover in suggested outline the entire teaching of the Church as embodied in the Creed, the Sacraments and the Commandments.

One may aptly say that this is the teaching to be found in any catechism. It is. And no teacher presumes to get away from the catechism. But whereas the catechism is a compendium of Christian doctrine, presented in a most succinct and abridged fashion, it must be enriched and elaborated fully before it is effectively intelligible, especially to the young mind. The Manuals undertake the suggestion of such enrichment and elaboration, and further embody an attempt to impress on the teacher the necessity of making the exercises of the program not merely intellectual exercise but fundamentally the basis for real Christian living.

The suggested outlines are developed with the Munich or Psychological method in mind. The learner's perception is awakened by means of Picture Study and Sacred Story. When it is possible to have a picture which centers in itself the doctrinal part of the lesson, that picture is presented for the observation and study of the class and is accompanied by the scriptural story suggested. If, for example, the lesson is on the Annunciation, a study of this subject by one of the masters may profitably be shown, and the gospel story from the first chapter of St. Luke may be paraphrased by the teacher for small children or read from the text and explained for older children.

If the teacher has been successful in the presentation of this first division of the lesson, the children are now ready for the second division, the further explanation and memorization of the catechism question involved. This step successfully handled means that the children have grasped with their minds, or have assimilated the matter to be learned. The third step, the very important step of application or practice, helps the child to feel the importance in his daily living of the practical use of the truth learned. The additional attention provided in each lesson to the liturgy and at times to project work serves further to bolster up the learning process and to make the lesson a living thing in the life of the child. Thus through Picture Study and Sacred Story, Christian Doctrine, Conduct and Religious Practice, Liturgy and Project work, the teacher parallels the work of the children by presentation, explanation and application.

The Suggested Daily Schedule includes, in addition to these divisions mentioned, other activities in this diversified program of teaching religion. This schedule must of course be adapted to local conditions, but where it is possible to begin the day's exercises with Holy Mass, the program is blessed, indeed, first, because of the contact with this great source of grace, and, secondly, because of the opportunity given the under-privileged child to become acquainted with the structure of this greatest part of the prayer-life of the Church. Opening prayers and hymns, recreation and singing will be adjusted to circumstances, but when all items indicated in the suggested daily schedule can be included, there is a rich and well rounded program.

The foregoing suggestions have been largely concerned with mechanical outlines and procedure. These are designed to give important assistance to the teacher, but the Manuals are not of the greatest avail unless they suggest the spirit that the teacher must have in addition to his knowledge of Christian doctrine. This latter he must surely have, and the more of it he has, the better. A novice in the teaching profession can supplement his store richly by becoming acquainted with the works given in the Manuals' Reference Lists in the back of the book. Even these abridged lists of texts and refer-

ences abundantly show that there is no dearth of materials for the use of teachers and children in their pursuit of the knowledge of religion. But again let it be suggested that just "knowledge" of religion will never make a teacher of religion. In this field it is tragic if to the teacher "knowledge comes but wisdom lingers," for the wisdom that comes only from a prayerful life of contact with the Source of all wisdom, the wisdom that points the way to the practice of loving kindness and patience with these little ones of Christ,—this is the wisdom that every teacher of religion must have if he is to be effective in spreading the Kingdom of God. No other aim is worthy of the teacher of religion.

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#### SIXTH NATIONAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

LOS ANGELES, CALIFORNIA, OCTOBER 12-15, 1940

The New York Congress followed Rochester, St. Louis followed New York, Hartford followed St. Louis, and Cincinnati followed Hartford; at the forthcoming Congress in Los Angeles, October 12, 13, 14, and 15, there will assemble thousands of people who want to know more about how to teach religion, or who want to impart to others ways and means of teaching religion that they themselves have learned. They will be religion-minded. They want to help in the tremendous program of spreading the Kingdom of God through a better knowledge of the faith. It is a veritable crusade for "God and Country."

His Grace, the Most Reverend John J. Cantwell, Archbishop of Los Angeles, will be host to the Congress, which will have its headquarters at the Los Angeles Ambassador. The Rt. Rev. Msgr. John J. Cawley, P.A., V.G., is general chairman. The Congress will be held in conjunction with the centenary celebrations commemorating the establishment of the hierarchy in California. The consecration of the Most Rev. Francis Garcia Diego y Moreno, first bishop of Alta,

California, will be commemorated in a Pontifical Mass in the Memorial Coliseum. Right Rev. Fulton J. Sheen will preach the sermon on this occasion.

Every Congress has its keynote. The Rev. John K. Clarke, archdiocesan director of the Confraternity, announces that the theme of the sessions at this sixth Confraternity Congress will be, "The religious education of men, women, and youth, through the parish unit of the Confraternity of Christian Doctrine." Newcomers to the Congress will thus have their ideas of the sphere of operation of the Confraternity at once clarified. This sphere is the parish, the ecclesiastical unit to which each one belongs and through which the Ordinary directs all the activities of his flock. The objectives of the Confraternity are parochial activities, to be fostered by the parish and carried on through the parish under direction indicated by the Ordinary.

The program is full and varied enough to satisfy all comers. There will be general sessions presenting programs of vital interest to all Catholics—Teaching Christian citizenship in the home, a holy crusade of youth, fields of Catholic Action, for example, the preparation and problems of Confraternity teachers, fishers, helpers, and discussion club leaders.

The clergy will hold meetings to iron out problems confronted by them in their work of establishing the Confraternity activities in parishes as directed by their ordinaries. Teaching sisters will likewise hold special sessions to exchange experiences in their various fields of Confraternity work.

There will be meetings for the laity in which newcomers will learn that the Confraternity is first and foremost a lay movement, directed, of course, by the hierarchy, and will recognize that their promotion of Confraternity activity is an answer to Pope Pius XI's call to the laity to Catholic Action.

Catholic colleges, high schools and Newman Clubs will find student and faculty representatives present to consider and help in the development of a practical program.

To readers of the JOURNAL, the feature of the Congress that will be of greatest interest is the Teacher Institute, where teachers of teachers, specialists of national reputation, will

produce from their knowledge and experience old things and new for the enlightenment and encouragement of teachers of religion. This Institute will open on Saturday morning, October 12, with an instruction by a theologian on the doctrine of the Resurrection and one by a pedagogical expert on the method to be used in teaching this doctrine. These instructions are for teachers of high school students. In the afternoon the program will be for teachers of elementary school children. Immediately following these instructions there will be demonstrations, forty of them, showing these erstwhile "students" as teachers of Los Angeles public school children in catechism classes at the Catholic Girls' High School, under actual class room conditions. The Glorious Mysteries will be the theme of these classes.

On October 13, 14 and 15 the program of the Institute will continue for an hour each day with instruction on the following topics: Christ the Center of Religious Instruction; Catechetical Problems (Rural); Preparation of Lay Catechists; Liturgy and the Teaching of Religion; Differences that Characterize the Teaching of Catholic Public School Pupils as Contrasted with the Teaching of Catholic Parochial School Pupils; Training in Habits of Religion; Preparing Catholic Public School Pupils to Live a Catholic Life.

The Congress will be blessed by the presence of His Excellency, the Most Rev. Amleto Giovanni Cicognani, the Papal Delegate, who is pleased to make the long trip across the continent to address the Congress and to give his benediction to this work that is near to his heart and to the heart of the Holy Father himself.

## Communications

### ON INDIVIDUAL RESPONSIBILITY

"Because of the spirit of dependence which is prevalent today, due to governmental aid, it is more important than ever to stress the need of individual responsibility, not only to God and one's neighbor, but to one's self. Unless one is imbued with a deep sense of self-respect, as well as of duty and honor, nothing,—not even the fear of God Himself,—will deter a person from wrong doing.

"The attitude of the world today is not unlike that of a young Catholic college graduate who stated, 'Somehow I always seem able to justify myself.' Too long have we denied the importance of ethics in education which, as a Catholic rector has stated, has been 'the weakness of our educational defenses,' adding that 'Grace perfects rather than forms character.' It is vital, therefore, that there be cultivated in our youth in their formative years a sense of inner rightness (not 'righteousness' which is more or less a Pharasaical trait),—a conviction that because they are true to their ideals, which are 'God's realities,' they have naught to fear from man or devil. Let them analyze and meditate on this phrase,—'Strength which comes from integrity of purpose,' until they sense its import and respond to its challenge.

. . . . .

"Somehow we seem to lack the ability to despise, not only in others but in ourselves, those things, which while relatively unimportant in themselves, gradually weaken the moral fibres of the soul and make it prone to greater evils. There is one truth which should be engravened in the mind of every child, 'You cannot do wrong without suffering wrong.' Too much do we stress the evil of sin as a direct offense against

God who in turn punishes us for it. Let us not forget to teach that just as there are scientific laws which govern the Universe so, too, are there spiritual laws just as exacting which govern the individual. And just as scientific laws cannot be disregarded without causing havoc so, too, we cannot defy spiritual laws without incurring retribution commensurate with the seriousness of the offense. So often we hear those who state that there can be no hell because God is too merciful, not realizing that when they violate His spiritual laws they set in motion forces, which if not diverted by contrition and amendment, ultimately result in the destruction of the soul, and they are "self-helled" as the noted Jesuit, Father Martindale, S.J., has expressed it. So, too, did St. Bernard state that 'Nothing can do me damage but myself,' and one even finds this attitude in pagan philosophers, such as Epictetus, who stated that the difference between an ignorant and a learned man was that the former feared those forces outside of himself, whereas the latter feared only those forces within himself.

"While 'heroes' play a vital part in youthful lives, so often there is discovery of 'feet of clay' that unless they realize the importance of each one making the most of himself for the sheer joy of sharing in God's creative plan and in His service, there is apt to be disillusionment and resultant disgust."

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ELLEN LUCEY,  
Brockton, Massachusetts

## New Books in Review

*Old Testament History*, pp. 184. *New Testament History*, pp. 188. By William L. Newton and Ellamay Horan. New York: W. H. Sadlier, Inc., 1940. Price 36c each.

*Old Testament History* is a text for the Sixth Grade, and *New Testament History* for the Seventh Grade. Written by Father Newton, an outstanding Scripture scholar, these books are characterized by simplicity of vocabulary and language usage. They are written in biographical form. The material selected by Father Newton for presentation is always religious education content. Each lesson is followed by a Study Guide. The guides have been prepared to direct the learner in assimilating the content of the lesson. By means of questions the pupil is directed to discover the important ideas in the lesson. Objective exercises continue to guide the pupil in placing emphases on important ideas in the lesson. A third section, "Other Activities," offers a variety of learning experiences to the pupil. The purpose of this exercise is three-fold: (1) to relate the lesson to everyday Christian living; (2) to further assimilation; (3) to arouse interest. Some of the questions provide correlation with geography, history, drawing and written and oral language; others require group activity. The texts are illustrated. The titles of the following units and lessons indicate the author's selection of material: *Old Testament History*—*Unit I*: Three Men and Their Families, I: The Father of the Human Race; II: Noe and the Remaking of the Human Race; III: Abraham and His Family; *Unit II*: The Making of a Nation, I: Moses Saves His People; II: Mount Sinai and the Law; III: The Wandering in the Desert; *Unit III*: The Promised Land, I: Josue and the Conquest of Canaan; II: Defenders of the Nation, *Unit IV*: The Children of Israel Ruled by Kings, I: Samuel;



II: Saul; III: David; IV: Solomon; *Unit V*: God Allows His Nation to Perish, I: Roboam and Jeroboam; II: Elias; III: Isaia; IV: Jeremias; *Unit VI*: God's People Restored, I: Aggeus and Zacharias; II: Esdras and Nehemias; III: Malachias; IV: Judas Machabeus; V: Herod the Great. New Testament History—*Unit I*: The Infant Savior, I: Zachary and His Son; II: Mary The Virgin Mother; III: Joseph the Foster-Father; *Unit II*: Jesus Begins His Public Life, I: John the Baptist; II: Jesus Begins His Mission; *Unit III*: Jesus Found His Kingdom, I: Jesus Prepares for the Kingdom; II: The Kingdom of God; *Unit IV*: Jesus Instructs His Apostles, I: Jesus in the North Country; II: Jesus in Jerusalem; III: The Last Journey to Jerusalem; *Unit V*: The Death and Resurrection of Jesus, I: The Death of Jesus; II: His Resurrection; *Unit VI*: The Spread of the Kingdom of God, I: Simon Peter; II: Paul The Apostle of the Gentiles; III: John the Beloved Disciple; IV: Mary Our Mother.

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"In the Service of the King." By Sister Mary Ambrose, O.P. No. 1—*Tell Me the Truth*, pp. 31; No. 2—*Build You Well*, pp. 32; No. 3—*My Father in Heaven*, pp. 32; No. 4—*The King Serves*, pp. 31. Detroit, Michigan: Ver-Ro Press, 6202 Hamilton Avenue, 1940. Price 10c each.

This series of booklets has been prepared for the use of children from seven to ten years of age. Again Sister Mary Ambrose manifests her keen understanding of the psychology of small children. This is shown in the story approach used and in the selection of doctrinal material for emphasis. Book One introduces the small child to some of the great truths of religion through the story of Jerry and Jean and Jerry's friend Homer. At the close of this booklet, and with the same technique followed in the other booklets of the series, the doctrine to which the child is introduced is summarized under the headings: (1) Some Things You Will Want to Know; (2) Things to Remember; (3) God's Words, (Quotations from the Bible). Book Two is entitled *Build You Well*; Book Three, *My Father in Heaven*; Book Four, *The King Serves*. The books in this series may be used by parents in teaching

Religion to their children, by teachers in Catholic schools, and in classes for the religious instruction of public school children.

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"Practical Helps for the Religion Teacher." Part I. *Practical Methods for Practical Catechists*, pp. 71. Part II. *How to Teach the First Communicant*, pp. 86. By Aloysius J. Heeg, S.J. St. Louis, Mo.: The Queen's Work, 1940. Price: Each part separately—paper edition 25c each; Both parts in one volume—cloth edition \$1.00.

Those who know *Jesus and I* will be pleased to have this new publication of Father Heeg's offering the teacher a wealth of material that may be definitely classified as practical helps. The following are the chapter headings in Part I: I. The Privileges and Duties of the Practical Catechist; II. Methods in Which Children Talk as Well as Listen; III. Methods in Which Children Learn by Seeing; IV. Methods That Let Children Use Their Hands; V. Methods That Let Children Learn by Doing; VI. The Story Method; VII. The Story Method as Used by Our Lord; VIII. The Picture Method; IX. Pictures That Recall a Lesson; X. Pictures That Promote Discussion; XI. Pictures That Suggest Dramatization; XII. Various Methods Exemplified in Teaching the Ordinary Prayers of the Church; XIII. Various Methods Exemplified in Teaching Children to Say Little Prayers of Their Own. The chapter headings in Part II are: I. A Good Start; II. The Five Points to Be Observed; III. The Examination of Conscience; IV. Practical Points to Be Recalled Before Confession; V. Practical Points to Be Observed During and After Confession; VI. Looking Forward to the Great Day; VII. Realizing That Jesus Is God; VIII. Seeing the Great Miracle of the Multiplication of the Loaves; IX. Hearing the Wonderful Promise of the Holy Eucharist; X. Being Present at the Last Supper; XI. Assisting at Holy Mass; XII. Practical Points to Be Recalled Regarding Holy Communion; XIII. What a Well-Taught Child Thinks and Does When He Goes to Holy Communion.

In his Foreword to this material his Excellency, Most

Reverend Edwin V. O'Hara, D.D., Bishop of Kansas City, says:

I recommend these "Practical Helps for the Religion Teacher" to all who are called upon to bring young children a living knowledge of Christ. The book will be invaluable to lay teachers in the parish Confraternity of Christian Doctrine. It will be useful to religious teachers who wish to recall the path to the mind and heart of the child; above all, I think it will be helpful to young men preparing for the priesthood who are so frequently tempted to regard the little children looking at them in open-eyed wonder as fellow occupants of seats in the theology classroom.

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*Catholic Faith Explained. A Teacher's Manual for Catholic Faith, Book Three.* By Rev. Felix M. Kirsch, O.M.Cap. and Sister M. Brendan, I.H.M. New York: P. J. Kenedy & Sons, 1939. Pp. xiii+442. Price \$1.00 net.

Part One of this volume is entitled "Essentials in the Teaching of Religion" and the following chapter titles describe the scope of its content: I. Catholic Faith Goes into Action; II. Ideals to the Front; III. "Be You Doers of the Word and Not Hearers Only"; IV. Manners and Morals; V. In Defense of Decency; VI. Teaching the Difficult Commandment; VII. Making the Most of Your Catechism; VIII. Literature for the Religion Teacher.

Part Two, "Practical Aids and First Aids," offers the teacher detailed assistance in presenting each page and chapter in *Book Three* of the "Catholic Faith Series."

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*Your Catholic Language.* By Mary Perkins. Latin from the Missal. New York and London: Sheed & Ward, 1940. Pp. 222. Price \$2.00.

This book is designed for "(1) those who know no Latin; (2) those who know some Latin, but not enough to feel at home with the Liturgy; (3) those who are learning classical Latin, and would like to apply their knowledge in daily life; (4) those who are teaching classical Latin to Catholics." The following titles from the Tables of Contents give some indication of the scope of the book: Why Learn Latin; Why Not Learn Latin; Lessons with Mass of Our Lady; Lessons with

Proper of First Mass of Christmas; Proper of Mass for Corpus Christi, with translation; Proper of Mass for the Anniversary of the Dead, with translation; Latin Hymns; English translations of hymns; Latin out Loud; Tables of Conjugations and Declensions. As the reader investigates the author's presentation and follows her recommendations for its use, he is introduced to "all the various parts of speech, their Latin forms and uses, and the ways of putting them together in sentences. This introduction is made through the Ordinary of the Mass with the Proper of our Lady for Saturdays. The following paragraphs taken from the author's section entitled "How to Use this Book" tell something of her approach to a study of Latin through the Missal:

If you actually want to learn Latin, so that you could understand a new Collect, or an Encyclical, or a page of St. Augustine as easily in Latin as in English, you will have to read the whole book, and follow all the suggestions given.

The Latin of the Mass, with a literal interlinear translation, is given on the left-hand pages.

The purpose is to understand Latin, not to translate it, so do not try to rearrange it into an English order of words. Take it as it comes. Read the Latin (aloud, if possible). You probably know how to pronounce it already, but in case you do not, or would like to be sure you are right, see p. 160. Look at the translation and find out what each word means. Look at the English derivatives given below and see how many of the Latin words are already familiar to you.

Then read the Latin over again until the meaning of each sentence comes to you directly from the Latin, without any English intermediary. It may seem difficult at first, but in time the sense of any Latin sentence will come to you as directly as does that of "Dominus vobiscum," if you use and preserve in this direct Latin-to-you approach.

On the right-hand pages, you will find the second kind of information. You will be working with real Latin, not with sentences made up for the purpose, so that you will not be able to understand at once why every word in any sentence is as it is. The advantage of such a method is that you will really want the explanation when it is given, and therefore you will be more apt to remember it.

All tables of declensions and conjugations are at the back of the book, to be referred to only when you are convinced of their necessity.

You will find that one subject is explained at a time, with all that you need to know about that subject. At first you will probably feel

as if you were trying to tidy up somebody else's top bureau drawer, because there will be so many things in the Latin text, about which you do not as yet know anything, surrounding the one thing you are trying to learn. This situation will improve itself in time, and you will find at the end of the book that everything is sorted out into neat divisions. When this begins to come true, go back and read the first part over again. You will probably find many things in it that you did not see the entire reason for, or use of, which will all come clear then.

If you have never studied any Latin, it will, of course, take more time for you to become familiar with case-endings and such. But if you do a very small amount of memory work, and remember to apply it to the Latin text as indicated, you will find that all these case-endings and verb forms are not half so formidable as they may seem to be. The first part will be the worst, especially if you have never thought much about Why Grammar, but it should all improve suddenly somewhere near the middle of the book.

You will find a summary at the end of each section of the things with which you should be familiar at that point. Do not worry if you are not familiar with everything else, but if you cannot cope with, say, nouns, at the end of the section about nouns, it would be wise to go back and do something about it.

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*Ethics of Christianity.* By Reverend C. M. Winters. Prepared for the Use of Newman Clubs and Adult Discussion Groups. Paterson, N.J.: St. Anthony Guild Press, 1940. Pp. 141. Price 30c—plus postage.

This manual was prepared for the use of Newman Clubs and adult discussion groups. Throughout the text the author offers discussion aids, all of which are based on the content offered for study. Father Winters is chaplain of the Newman Club at Michigan State College.

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*The Sublime Shepherdess.* By Frances Parkinson Keyes. The Life of Saint Bernadette of Lourdes. New York: Julian Messner, Inc., 1940. Pp. 182. Price \$2.00.

This is the author's second life of a saint and a most pleasing contribution to modern hagiography. In it Mrs. Keyes presents first the humble shepherdess, then the religious and the saint. She combines a very human picture of Bernadette with an appreciation of her saintliness. Readers will like this

life of St. Bernadette of Lourdes whom the author believes brought the world close to Christ because her self respect was such that nothing could undermine it, because she was cheerful and industrious, because she had such a rare gift for distinguishing the material from the spiritual, because she was so composed, because she had so much true Christian resignation, because she was so sincere, because she made short and simple prayers representing universal yearning and universal need, because she herself first knew Christ the Savior as the Good Shepherd and therefore could reveal Him to the world as such.

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*These Three Hearts.* By Margaret Yeo. Milwaukee, Wis.: The Bruce Publishing Company, 1940. Pp. xii+340. Price \$2.50.

Those readers who are familiar with Mrs. Yeo's lives of St. Charles Borromeo and St. Francis of Borgia know of the pleasing ease with which she presents God's saints to the modern reader. In this volume she combines the biographies of St. Margaret Mary and Blessed Claude De la Colombiere. No other volume in English contains the historic findings relative to Father De la Colombiere that are contained in this work. The book receives its title from the words our Lord spoke to Margaret Mary when one day she approached to receive Holy Communion from Father De la Colombiere. To quote Father Husslein in the Preface to this most recent edition to the "Science and Culture Series": "Symbolically our Lord showed her His Heart as a burning furnace in which were immersed two other hearts. They were the hearts, as she well understood, of Father Claude and Margaret-Mary. 'Thus,' He vouched to her, 'My pure love unites forever these three hearts.'"

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#### BOOKS RECEIVED

Ambrose, Sister Mary, O.P. "In the Service of the King." No. 1—*Tell Me the Truth*, pp. 31; No. 2—*Build You Well*, pp. 32; No. 3—*My Father in Heaven*, pp. 32; No. 4—*The King Serves*, pp. 31. Detroit, Michigan: Ver-Ro Press, 6202 Hamilton Avenue, 1940. Price 10c each.

Ellard, Rev. Gerald, S.J. *Christian Life and Worship*. (Revised and Enlarged.) With original illustrations by Adé De Bethune. Milwaukee, Wis.: The Bruce Publishing Company, 1940. Pp. xxi+420. Price \$3.50.

Heeg, Aloysius J., S.J. "Practical Helps for the Religion Teacher." Part I. *Practical Methods for Practical Catechists*, pp. 71. Part II. *How to Teach the First Communicant*, pp. 85. St. Louis, Mo.: The Queen's Work, 1940. Price—paper edition 25c each; Both parts in one volume—cloth edition, \$1.00.

Keyes, Frances Parkinson. *The Sublime Shepherdess*. The Life of Saint Bernadette of Lourdes. New York: Julian Messner, Inc., 1940. Pp. 182. Price \$2.00.

Kirsch, Rev. Felix M., O.M.Cap. and Sister M. Brendan, I.H.M. *Catholic Faith Explained*. A Teacher's Manual for *Catholic Faith, Book Three*. New York: P. J. Kenedy & Sons, 1939. Pp. xiii+442. Price \$1.00 net.

Newton, William L. and Horan, Ellamay. *Old Testament History*, pp. 184. *New Testament History*, pp. 188. New York: W. H. Sadlier, Inc., 1940. Price 36c.

Perkins, Mary. *Your Catholic Language*. Latin from the Missal. New York: Sheed & Ward, 1940. Pp. 222. Price \$2.00.

Schwer, Wilhelm. *Catholic Social Theory*. Translated by Bartholomew Landheer. With a Preface by Dr. Franz Mueller. Pp. xv+360. Price \$2.75.

Winters, Rev. C. M. *Ethics of Christianity*. Prepared for the Use of Newman Clubs and Adult Discussion Groups. Paterson, N. J.: St. Anthony Guild Press, 1940. Pp. 141. Price 30c—plus postage.

Yeo, Margaret. *These Three Hearts*. Milwaukee, Wis.: The Bruce Publishing Company, 1940. Pp. xii+340. Price \$2.50.

#### PAMPHLETS

Murphy, Very Rev. Msgr. James H. *The Church*. Paterson, N. J.: St. Anthony's Guild, 1940. Pp. 40. Price 5c—plus postage.

Murphy, Very Rev. Msgr. James H. *Who Are Catholics?* Paterson, N. J.: St. Anthony's Guild, 1940. Pp. 39. Price 5c—plus postage.

*Pius XII and Peace, 1939-1940*. With Discussion Outline. Washington, D. C.: National Catholic Welfare Conference, 1940. Pp. 54. Price 10c each.

*The Church and Social Order*. A Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference (with Index and Discussion Outline). Washington, D. C.: National Catholic Welfare Conference, 1940. Pp. 40. Price 10c.

## "FOR WORKS OF EDUCATION IN THE MISSIONS"

### *Today's Problem*

With Her present and necessitated program of expansion the Church has greater need than ever for the prayers of the faithful to continue Her educational works in mission lands. Today the world, even the most remote sections of it, is education-conscious and it is this consciousness which has inspired our friend, the Communist, to expend his greatest efforts upon the training of youth. He knows that the future of his program for world expansion rests in the hands of those who, as today's children will become tomorrow's leaders. Therefore, the Reds have concentrated upon their education plans in order to develop a new race of godless automatons, cogs in a state-operated machine, devoid of conscience, respect for human rights or obligations. This has been the plan of Russia and Germany, and it is Mexico's plan as evidenced by the recent ruling regarding the Catholic and private schools of that unfortunate republic.

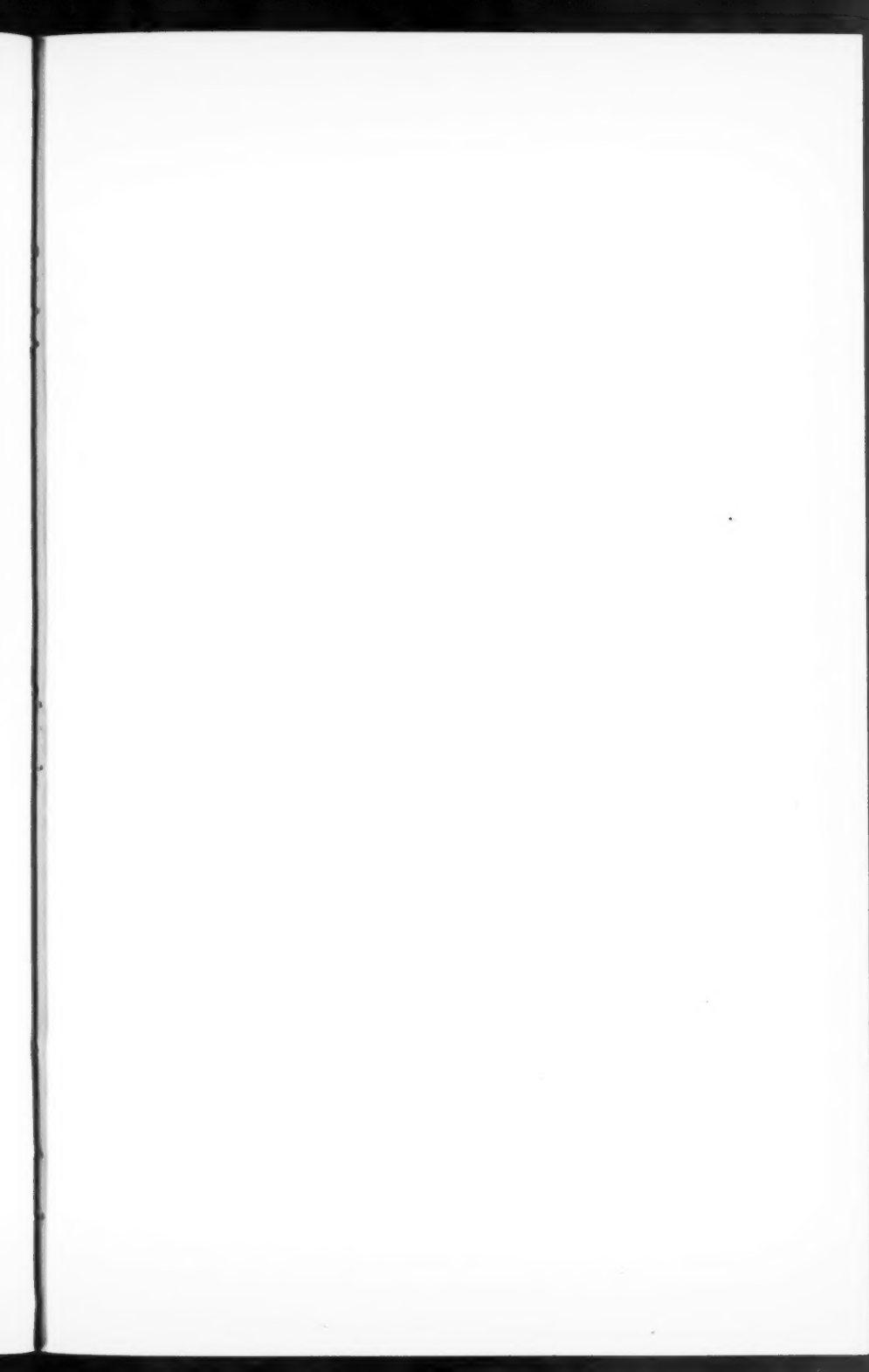
What has happened in these countries can and will happen in mission lands to which the red fingers of Communism are stretching so eagerly. Hence the call goes forth from the Eternal City summoning the interest and prayers of the faithful.

Certainly the missionaries have been doing a splendid "job" in their educational work, often in the face of seemingly insurmountable obstacles, and their task will be much heavier during the present time when wars and rumors of war are disrupting the world. Hence the appeal of the Holy See for the prayers of the faithful "for works of education in the missions."

Taken from the short version of the mission intention for the month of June 1940; released by the National Office of the Society for the Propagation of the Faith.

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